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# The Psychoanalytic Review

*Journal Devoted to an  
Understanding of Human Conduct*

EDITED AND PUBLISHED BY

WILLIAM D. HALL, M.D., and SMITH ELY JELLIFFE

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Unconscious. S. D. HALL.  
The Child in a Nursery School. M. CHADWICK.  
The Symbolic Symbol. E. KAPLAN.  
The Oedipus Complex and The Castration Complex. N. D. C. LEWIS.

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WILLIAM A. WHITE, M.D.  
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## ORIGINAL ARTICLES

### PSYCHOLOGIES OF THE UNCONSCIOUS \*

By S. DANIEL HOUSE

COLUMBIA UNIVERSITY

What then is that which is able to conduct a man?  
One thing and only one, philosophy.

*Marcus Aurelius*

The nineteenth century, intellectually the most picturesque of all the centuries, witnessed the culminating conflict between the philosophies of intellectualism and anti-intellectualism.<sup>1</sup> . . . Parenthetically, it may be worth nothing that the anti-intellectualists, so-called, were as adept in the use of logic and reason and subtle analysis as were the lucid expositors of the intellectual life. Bergson's logic is no less brilliant or acute than Spencer's!

The central factor in the revolutionary transition from intellectualism to anti-intellectualism was the Darwinian conception of evolution with its enormous emphasis on "blind" forces. The stabilizing illusions of special creation, design, rationality, which lent a kind of dignity and superiority to man were rudely shattered by the Darwinian hypothesis which introduced into the calculations of thinkers such unstable realities as chance, cunning, brute force, the sway of instincts, the logic of hit-and-miss, sheer irrationality. Reason, as the divine prerogative of man alone, was dethroned, and impulse, common alike to man and beast, was enthroned as the

\* I wish to express my keen appreciation to Professor Hollingworth for several illuminating expositions in the field covered in part in this article.

<sup>1</sup> Cf. James. "Yet the intellect, everywhere invasive, shows everywhere its shallowing effect." "Varieties," p. 502, footnote.

Cf. Bergson. "The intellect is characterized by an inherent inability to comprehend life." "Creative Evolution," p. 165.

determinant of behavior in a world ruled by the blind forces of luck and cunning. A sudden, intellectually disintegrating shift of the center of gravity was effected from "divine" metaphysics to "human" biology. The great emerging antithesis between logic and life was powerfully accentuated by this new challenge to the assumed reality and superiority of "pure reason."

Spencerian evolution was not primarily Darwinian. Hence Spencer's systematic general evolution could rear its vast propositions on the traditional assumptions of logic and reason as determinants of behavior. For example, Spencer's anthropology was purely theoretical and formalistic and tightly logical, wholly unconcerned with those concrete realities which later, embodied in the first-hand observations of the school of anthropologists headed by Boas, revealed the fundamental inadequacy of the purely logical approach to the concrete phenomena of behavior. Perhaps it is not too extreme to assert that among philosophers Spencer may be designated the last of the intellectuals. Spencer's classic attempt to "logicize" the mental processes of the savage is as good an instance as any of the traditional approach to reality which the Darwinian conception rendered null and void thereafter. Logic was superseded by psychology!

What we may refer to as the newer or anti-intellectualistic tendencies in thinking, the inevitable by-product of Darwinism, are excellently represented in various fields of scholarship, in the writings of the following authors whose ideas have carried over from the late nineteenth into the twentieth century: in Sociology, we may include Kidd, Tarde, LeBon, Ward, Sorel, Nordau, Wallas, Boas, Ogburn; in Philosophy, Bergson, Schiller, James, Dewey (at least in the sense that he has increasingly subordinated metaphysics to social science and logic to psychology), Kallen, Whitehead, Russell (since 1914-16); in Psychology, Bain, James, Binet, McDougall, Rivers, Freud, Watson, Jung; in Economics, Veblen, Parker, Nearing, Chase, Tead, Webb, Hobson; in Politics, Wallas, Angell, Lippmann, Laski; in History, Bury, Robinson, Beard, Barnes; in Science, Poincaré, Mach, Driesch, Morgan, Jennings, Fabre, Sherrington, Haldane; in Ethics, Nietzsche, Butler, Wilde, Shaw; in Literature, Tolstoi, Ibsen, Strindberg, Brieux, Rolland, France; in Art, Millet, Meunier, Cezanne, Manet, Gauguin, Picasso; in Criticism, Chesterton, Brandes, Muir, Mencken, Brooks, Frank, Dell, Lewisohn, et al.

This so-called anti-intellectualistic movement is in reality an

enlightening revolt against the assumptions and pretenses of pure reason, that is, of formal logic. More positively, it is a defense and a clarification of the meaning of human impulse, instinctive behavior, mixed motives, "irrational" beliefs and faiths, in short, an attempt to work out the relations *between reason and rationalization*. The mathematical conception of reality has been increasingly delimited and confined within the emphatically physical sciences while the psychological conception of reality has achieved an enlarging supremacy in all those sciences which may be called human or social. Historically considered, intellectualism connotes the mathematical conception of reality as embodied chiefly in logic, the older physics and metaphysics. The anti-intellectualistic tendency, therefore, connotes that divorce between metaphysical and socio-scientific tendencies which has taken place in the biological and human sciences. Formal logic and psychology have divided the field of human thought between them. Anti-intellectualism represents nothing more terrifying than the clarification of this wholesome division and the celebration of the fact that the psychological approach to reality is more fruitful, *at least in the human sciences*, than the logical or mathematical approach can be.

Perhaps it is speaking too sentimentally to say that the worship-of-reason has been supplanted by faith-in-life. This loyalty to life as the fundamental datum of fruitful thinking may be broadly termed the New Humanism. In this connection it is important to stress the pervasive influence of the so-called industrial revolution upon those attitudes and values which have been called anti-intellectualistic. The arrival upon the historic scene of the "dark masses," the vast liberation of crude vitality, the spread of the democratic aspiration, the stirring existence of emerging classes in society whose humble values had to be reckoned with by reigning philosophies, were all influences of the first magnitude in sharpening the antithesis between intellectualism and anti-intellectualism. The human, sub-rational, instinctive tendencies now dramatically in evidence with the rise of the unintellectual classes to power and prestige, released a new emphasis upon utility and practicality, and by contrast diminished the prestige-value of pure reason, formal logic, sheer intellectualism.

Inevitably, under the pervasive influence of "the democratic aspiration," the emotional life received a vast emphasis in the valuations of men. The most illuminating evidence of the significance of this new, intensely emotional factor may be gathered from a survey of the literature of the second half of the nineteenth century.

Whether we read the Scandinavian or the Russian or the French or the German literature of this period we are impressed by what has been termed the morbid seriousness, the fierce emotionalism, the almost pathologic intensity of the analysis of characters and problems of life contained therein. These corrosive anti-intellectualistic forces have profoundly affected, recently, the more complacent English and American literatures. Thus we might say, without melodramatic exaggeration, that the historic stage has been set for anti-intellectualism.

Nor have we yet mentioned the significant contribution to the anti-intellectualistic tendency of the discoveries and revelations of the typically abnormal phenomena in the field of pathologic medicine. All the lovely age-old pretenses about man's pure reason and immaculate logic and cool rationality were canceled almost out of existence by the revealed mass of confusion, irrationality, baffling and inexplicable states of consciousness which the clinical studies of the medical psychologists brought to light. These darker and obscurer aspects of the mind modified vastly man's conception of the relation between the life of reason and the life of "instinct," revealing the predominance not of the former but overwhelmingly of the latter.

And finally, we may note the importance of the growth of animal psychology in undermining the pretenses and assumptions of intellectualism. Once the naïve ascription of instinct to animals alone and of intelligence to man alone was observed to be untenable, a whole series of illusions of superiority concerning man's mind were brought in doubt and finally were doomed to peter out. In short, the supposedly unique attributes of man's mind which raised him loftily beyond the animal kingdom could no longer be taken seriously. And when we add the final triumphs of obscure physiological processes as vital, possibly fundamental determinants of mind, we behold the emergence of a scientific humility which minimizes differences and emphasizes uniformities. The "behavioristic tendencies" in current philosophy, psychology and biologic science add the final determining contribution to the attitude called anti-intellectualistic. The more recent mechanistic influence of Loeb, Watson, Lashley, Kuo, Weiss, Meyer, and others in utterly repudiating metaphysical assumptions concerning mind and reason and consciousness and intellectuality, has carried to an almost too logical extreme the viewpoint which has been referred to throughout these pages as the doctrine of anti-intellectualism.

Thus we may summarize and say that there have been two main drives against intellectualism, one, the denial of the supremacy of

consciousness as such and the affirmation of the supremacy of sub-consciousness and the so-called unconscious; two, the complete denial of consciousness as such of whatever variety, upper or lower! In this essay we shall be concerned wholly with the former of these drives.

For good or ill, contemporary life is saturated with anti-intellectualism. In a recent issue of the *Journal of Philosophy*, Professor M. R. Cohen raises his brave lone vigorous protest, under the caption "The Insurgence Against Reason":<sup>2</sup> "It can not be denied that the roots of our conscious being are in a dark soil where the light of conscious reflection seldom if ever enters. But the admittedly weak and fragile character of conscious reflection, in contrast with other cosmic or vital forces, does not deny its reality or diminish its unique worth. It certainly does not justify the romantic moral that we should trust our "unconscious" promptings. For the latter are often conflicting and sometimes self-destructive and none of the specifically human values which we call civilization are independent of long and painful conscious effort. . . . For, not all who rave are divinely inspired."

In another part of his interesting analysis he writes:<sup>3</sup> "Against this [the charge that the old rationalism absurdly overemphasized the power of conscious reasons or motives], the romantic movement since Schlegel, Schelling, and Savigny has emphasized the fact that human institutions are matters of growth rather than creation; and that the great achievements of life are the result of unconscious spirit rather than conscious deliberation. Even Hegel, despite all his extravagant panlogism, so emphasized the immanent necessary evolution (or dialectic) at the basis of human history, politics, religion, arts, and philosophy as to leave nothing to human effort."

It is interesting, even illuminating, to note the conceptions of the subconscious, *i.e.*, of non-focal consciousness, held by various metaphysicians who nibbled at the theme that has within the past twenty-five years achieved a prominence among professional and lay groups that is truly startling. In Brett's "A History of Psychology" we may read:<sup>4</sup> "Whatever Hartmann said always came back to the one and only essential conclusion—the Unconscious must be accepted. And it has been accepted. Some writers almost apologize for using the term 'rational.' The old habit of putting 'clear ideas' in the

<sup>2</sup> Feb. 26, 1925, p. 117.

<sup>3</sup> *Op. cit.*, p. 117.

<sup>4</sup> Vol. III, pp. 200-201.

foreground is almost obsolete. We are told that men live by impulses; that actions express the efforts of a vital energy which moves darkly on the wings of heredity through the generations of men; that we do not act from conscious reasons, but rather construct reasons to explain what has been done in and through us. The soberest psychology of the twentieth century is leavened by these ideas. In the analysis of conduct, normal or abnormal, the idea that consciousness does not really act but rather serves to recognize and appropriate the actions of an unconscious force, is everywhere to be met. It is true that Aristotle said, 'the understanding moves nothing' and Hume repeated the idea in the statement that 'the reason doth not move to action,' but it was Hartmann who elevated these phrases to the dignity of a cosmic interpretation, and, by sheer force of wide application and manifold repetition, made them subtly penetrate or openly dominate the minds of men."

On the high authority of the ever-exuberant William James we have this prophetic pronouncement:<sup>5</sup> "I cannot but think that the most important step forward that has occurred in psychology since I have been a student of that science is the discovery, first made in 1886, that, in certain subjects at least, there is not only the consciousness of the ordinary field with its visual center and margin, but an addition thereto in the shape of a set of memories, thoughts, and feelings which are extramarginal and outside the primary consciousness altogether, but yet must be classed as conscious facts of some sort, able to reveal their presence by unmistakable signs. I call this the most important step forward because, unlike the other advances which psychology has made, this discovery has revealed to us an entirely unsuspected peculiarity in the constitution of human nature. No other step forward which psychology has made can proffer any such claim as this."

Plato and Aristotle, who form the starting point for all characteristically modern speculation, did not fail to contribute to that fascinating Symposium on the Subconscious which is still in progress among thinkers, normal and abnormal. Psychoanalytic echoes reverberate through this classic passage in Plato's "Republic":<sup>6</sup> "Some of the unnecessary pleasures and appetites are, if I mistake not, lawful; and these would appear to form an original part of every man; though, in the case of some persons, under the correction of the laws and the

<sup>5</sup> "The Varieties of Religious Experience," p. 233.

<sup>6</sup> Quoted in W. L. Northridge's "Modern Theories of the Unconscious," p. 2. Cf. also, Plato's "Republic" [Jowett's trans.], pp. 272-273, Book IX.

higher appetites aided by reason, they either wholly disappear, or only a few weak ones remain; while, in the case of others, they continue strong and numerous."

"And pray what are the appetites to which you refer?"

"I refer to those appetites which bestir themselves in sleep; when, during the slumbers of that other part of the soul, which is rational and tamed and master of the former, the wild animal part, sated with meat or drink, becomes rampant, and pushing sleep away, endeavors to set out after the gratification of its own proper character. You know that in such moments there is nothing that it dare not do, released and delivered as it is from any sense of shame and reflection."

In his scholarly, albeit too uncritical, work entitled "Modern Theories of the Unconscious," Dr. Northridge summarizes the notions of Plato and Aristotle as follows:<sup>7</sup> "The storing up of images, Aristotle says, is the condition of memory. These retained images existing potentially may be revived by association of ideas present in consciousness. . . . Plato discusses man as the subject of impressions from without. Some of these never reach consciousness though the organism reacts to them; some enter consciousness and are soon forgotten, such impressions ceasing to have any further existence; others reach consciousness and pass away, but are again capable of recall. These in the interval during temporary forgetfulness have existed in potential form, having been retained as impressions on the soul. . . . Here in Plato and Aristotle we get an approach to the unconscious states of the type described in modern orthodox psychology."

Not until Descartes emphatically defined consciousness was the impetus given for that variation and differentiation of opinion concerning the nature of mind which constitutes the high theme of modern philosophy. Descartes' dictum that consciousness is self-evident proceeded from the presupposition that in the very process of doubt and denial consciousness is implicated and assumed. Hence the logical inconsistency in doubting the existence of consciousness. (We may get a bird's eye view of the intellectual distance theorizing has traveled for good or ill since 1600 by juxtaposing the Cartesian dictum, "I think, therefore I am" and the Freudian dictum, "I desire, therefore I think!"). Descartes' positive emphasis on consciousness, his assertion that the soul always thinks, provoked Locke's

<sup>7</sup> Pp. 1-2.

criticism that<sup>8</sup> "it is not more necessary for the soul always to think than for the body always to move." In Dewey's critical exposition of Leibniz's philosophy, we read:<sup>9</sup> "Leibniz asserts that 'unconscious ideas' are of as great importance in psychology as molecules are in physics. They are the link between unconscious nature and the conscious soul. Nothing happens all at once; nature never makes jumps; these facts stated in the law of continuity necessitate the existence of activities, which may be called ideas, since they belong to the soul and yet are not in consciousness."

Leibniz reaffirmed the general doctrine that the soul always thinks and that innate ideas exist but introduced a significant modification of the Cartesian view by maintaining that innate ideas exist not actually, but in latent or potential form<sup>10</sup> "as natural inclinations, dispositions and habits, and not as activities, although these powers are always accompanied by some activities often imperceptible." Professor Levine, the English philosopher, condenses the view of Leibniz in these words:<sup>11</sup> "Thought itself must be continuously developed out of processes clear and distinct, but the same in kind. In other words, consciousness is not to be regarded as a 'sudden arrival.' Nature never makes sudden leaps. The principle of continuity makes it necessary to interpret continuity as a clearer, more developed degree of what in less clear or developed degrees is called inanimate, or inorganic." Leibniz expresses his view of the nature of "unconscious" perceptions as follows:<sup>12</sup> "There are countless indications which lead us to think that there is at every moment an infinity of perceptions within us, but without apperception and without reflexion; that is to say, changes in the soul itself, of which we are not conscious, because the impressions are either too small and too numerous, or too closely combined, so that each is not distinctive enough by itself, but nevertheless in combination with others has its effect, and makes itself felt, at least confusedly, in the whole." In another place Leibniz says:<sup>13</sup> "These *petites perceptions* have through their consequences an influence greater than people think. They constitute the identity

<sup>8</sup> Northridge. Op. cit., p. 4.

<sup>9</sup> Dewey. Leibniz's New Essays Concerning the Human Understanding, p. 85.

<sup>10</sup> Northridge. Op. cit., p. 5.

<sup>11</sup> Levine. "The Unconscious," pp. 13-14.

<sup>12</sup> Levine. Op. cit., p. 14 (cf. Von Hartmann, "Philosophy of the Unconscious," Vol. I, p. 19; also Prince, "The Unconscious," pp. 250-251, footnote).

<sup>13</sup> Ibid., p. 15.

of the individual. They determine us on many occasions without our thinking it. Unconscious perceptions are of as great use in philosophy of mind as imperceptible corpuscles are in physics." In short, ideas may be in the mind of which we are not conscious.

A few quotations from Kant will, for the purposes of this essay, sufficiently reveal his attitude to the general problem under discussion.<sup>14</sup> "To have ideas and yet not to be conscious of them—there seems to be a contradiction in that; for how can we know that we have them if we are not conscious of them? Nevertheless, we may become aware indirectly that we have an idea, although we be not directly cognizant of the same. . . ."<sup>15</sup> Innumerable are the sensations and perceptions whereof we are not conscious although we must undoubtedly conclude that we have them, obscure ideas as they may be called (to be found in animals as well as in man). The clear ideas, indeed, are but an infinitely small fraction of these same exposed to consciousness. That only a few spots on the great chart of our minds are illuminated may well fill us with amazement in contemplating this nature of ours."

I suppose we may rightly insist that the first of the philosophers who strikes a truly modern note in relation to the character of vital processes somehow mental and yet not conscious is Schopenhauer, whose conception of the will has been compared to the Freudian conception of the wish, the special point of resemblance lying in the clear subordination of the cognitive to the conative aspect of mind. Schopenhauer condenses his conception of mind in this picturesque simile:<sup>16</sup> "The thinking consciousness is like a magic lantern in the form of which only one thing can appear at a time, and, therefore, a distinction must be made, between a man's knowledge and what his mind is occupied with at any moment. The former is what he knows, 'potentia'; the latter is what he knows 'actu.'" His doctrine of the will which associates his name with the philosophers of the unconscious is expressed in these words:<sup>17</sup> "The will as 'the thing in itself' constitutes the inner, true, and indestructible nature of man. In itself, however, it is unconscious; for consciousness is conditioned by the intellect, and the intellect is a mere accident of our being, for it is a function of the brain which, together with the nerves and the spinal cord connected with it, is a mere fruit, a product of the

<sup>14</sup> Quoted in Von Hartmann, *op. cit.*, Vol. I, Introductory, p. 1.

<sup>15</sup> *Ibid.*, p. 20.

<sup>16</sup> Northridge. *Op. cit.*, pp. 11-12.

<sup>17</sup> *Ibid.*, p. 12.

rest of the organism." A characteristic slice of Schopenhauer's philosophy is embodied in this well-known excerpt:<sup>18</sup> "When we imagine life to be good, and in consequence strive to preserve and develop it, this is entirely due to the influence of the world-will (that is, the unconscious) on our ideas, although we ourselves are not conscious of it. It dangles goods before us, and is constantly exciting new expectations, merely to procure for itself new means of clinging to existence. . . . We are goaded on from behind, while all the time we believe ourselves to be making for our own freely-chosen ends." For Schopenhauer the essence of life is not rationality but irrationality, the restless urge of unconscious will which is mere blind impulse. The comparative impotence of reason impels him to believe that the universe can not be understood by conscious, reasoned knowledge, but only by a "subterranean passage in our own breasts," the unconscious source of our ideas and psychic life. In this doctrine we find adumbrated the conceptions of Bergson and of Jung.<sup>19</sup>

Herbart is important in our study because he worked out that schematism which has become so familiar to us in the Freudian psychology. In a sense it might be said that he fashioned the architectonics of the Freudian psychology. Several of those facile concepts which are the stock-in-trade of the students of psychoanalysis may be traced in large measure to Herbart as their originator. The concepts of conflict, submergence, repression, threshold, incompatibility of ideas, the nature of forgetting, the dynamic aspect of suppressed and ejected ideas are all clearly defined in the Herbartian "calculus of consciousness." To be sure, a crucial distinction between the Herbartian and the Freudian systems lies in an important difference of emphasis, the "incompatibility" in the Freudian psychology being essentially an emotional fact while in the Herbartian psychology it is primarily a cognitive fact. For Herbart there are three classes of ideas:<sup>20</sup> those that are alike and may therefore co-exist harmoniously in consciousness; those that are disparate but yet co-exist in consciousness because of their complementary relation to one another; and ideas that are contrary the co-existence of which is impossible; hence the ensuing conflict, each idea trying to exclude the other from an achieved place in consciousness. In the

<sup>18</sup> Höffding. Quoted by Levine, *op. cit.*, p. 19.

<sup>19</sup> Vide: Bergson, "Creative Evolution," pp. 176, etc.; Jung, "Analytical Psychology," pp. 464 et seq.

<sup>20</sup> Northridge. *Op. cit.*, p. 15.

words of Dr. Northridge:<sup>21</sup> "Whether or not the newcomer will be banished into the unconscious depends on the position and strength of the system of ideas with which it seeks attachment. . . . But, as in the Freudian theory, the ejected ideas do not remain in a passive position in the unconscious, their tendency is rather to regain a foothold in consciousness. That is, as it were, the goal of their ambitions, and accordingly as they succeed or fail they are said to be 'rising' or 'falling.' The point below which ideas become unconscious is called by Herbart 'the threshold of consciousness.'" Herbart distinguishes two thresholds, the statical and the dynamical. They reach the statical threshold when they sink to a level where they can co-exist without further conflict and ideas reach the dynamical threshold when they are expelled altogether from consciousness, existing then in a state of suppression.<sup>22</sup> The clear anticipation of the Freudian standpoint is represented in the Herbartian emphasis upon the fact that such suppressed ideas become very active and operate as significant factors in determining conscious states. Though unacknowledged as such, Herbart is the true forerunner of Freud so far as the logical analysis of the complicated mechanics of so-called unconscious functioning is concerned.

The treatment of the unconscious by Leibniz, Kant and Herbart was soberly metaphysical. Schopenhauer sounded the first loud note of mystic involvement when he postulated a world-will as operating blindly, compulsively, unconsciously, in human behavior. But the philosopher who broke loose from even the mildly inhibiting limits set by the life of reason (sometimes designated as the pursuit of truth) was von Hartmann whose rhapsodic conception of The Unconscious—glorified now in vivid capitals—became the emotional pattern for all sensationally significant later "philosophies" of the unconscious-and-subconscious mind. Hartmann, wrapt in a lyrical enchantment, wrote:<sup>23</sup> "Mankind very naturally began its researches in philosophy with the examination of what was immediately given in consciousness; may it not now be lured by the charm of novelty and the hope of a great reward, to seek the golden treasure in the

<sup>21</sup> Ibid., p. 16.

<sup>22</sup> Vide: Wohlgemuth. "A Critical Examination of Psycho-Analysis." Freud says "that part of our past experience which has thus been repressed and cannot be brought back into consciousness by *ordinary means* constitutes the Unconscious, and that which can be ordinarily recalled the Preconscious" [my italics].

<sup>23</sup> Von Hartmann. "Philosophy of the Unconscious," Vol. I, pp. 1-2.

mountain depths—in the noble ores of its rocky beds rather than on the surface of the fruitful earth. Undoubtedly auger and chisel and prolonged irksome labor will be needed before the golden veins are reached, and, then, a tedious dressing of the ore ere the treasure be secured. Let him, however, who is not afraid of toil follow me. Is not indeed the supreme enjoyment to be found in labor itself?"

The essential slant of Hartmann's theory of mind may be clearly deduced from this passage which Janet quotes and refers to as amusing:<sup>24</sup> "Let us not despair at having a mind so practical and so lowly, so unpoetical and so little spiritual; there is within the innermost sanctuary of each of us a marvelous something of which we are unconscious, which dreams and prays while we labor to earn our daily bread."

Some interesting reactions to Hartmann's theory are worth citing. For example, James referred to it as a<sup>25</sup> "tumbling-ground for whimsies" and Höffding remarked<sup>26</sup> "we may say of it, as Galileo said of the appeal to an almighty will, it explains nothing because it explains everything." And Professor Sully, in a review, sharply inquired:<sup>27</sup> "What, in fact, is this 'unconscious' but a high-sounding name to veil our ignorance? Is the unconscious any better explanation of phenomena we do not understand than the 'devil-devil' by which Australian tribes explain the Leyden jar and its phenomena? Does it increase our knowledge to know that we do not know the origin of language or the cause of instinct? . . . Alike in organic creation and the evolution of history, 'performances and actions'—the words are those of Strauss—are ascribed to an unconscious, which can only belong to a conscious being." Samuel Butler,<sup>28</sup> the most distinguished and original-minded of the critics of Darwinism, whose insights have only of late received their due at the hands of biologists and psychologists, enjoyed poking fun at Hartmann's philosophy of the unconscious which he compared to the superstitious and mystical implications of "clairvoyance."

We find points of resemblance between Myers' explanation of

<sup>24</sup> In "Subconscious Phenomena" (edited by Morton Prince), p. 62; also p. 106.

<sup>25</sup> "Principles of Psychology," Vol. I, p. 163 (cf. James, "Varieties," pp. 232 et seq.).

<sup>26</sup> Quoted in "Subconscious Phenomena," op. cit., pp. 106-107 (article by Bernard Hart).

<sup>27</sup> Quoted in Butler, "Unconscious Memory," p. 90.

<sup>28</sup> Ibid., pp. 87, 88, 89, et seq.

creative genius as due to<sup>29</sup> "uprushes from the subliminal," James'<sup>30</sup> "subconscious incubation," and Hartmann's explanation of poetic inspiration and artistic production as<sup>31</sup> "an intrusion of the unconscious—a flash from the hidden depths of the unconscious." As Dr. Northridge points out:<sup>32</sup> "Hartmann calls this unconscious mental process one of digestion and assimilation, and compares it frequently with the physiological process so named. . . . The climax is reached when it is suggested that 'those highly purposive' movements which the stomach carries out in digestion must be presided over by an unconscious intelligence."

To those who are acquainted with philosophies of anti-intellectualism, these intense assertions of Hartmann's will sound quite familiar and "en rapport" with the Bergsonian spirit of our age:<sup>33</sup> "Conscious reason merely denies, criticizes, compares, classifies. It is never creatively productive, never inventive. In these respects man is entirely dependent on the Unconscious. The Unconscious is the source of man's inspirations, of all that raises life above monotony. The Unconscious, therefore, is indispensable for him, and woe to the age which violently suppresses its voice, because in one-sided overestimate of the conscious, of the rational, it falls irrevocably into a vapid, shallow rationalism which can achieve nothing." (Incidentally, it is amusing to note Hartmann's suggestion that<sup>34</sup> "Woman stands for the Unconscious in the same sense as Man stands for conscious, rational life.")

"Hartmann fairly boxes the compass of the universe with the principle of unconscious thought. For him there is no namable thing that does not exemplify it. But his logic is so lax and his failure to consider the most obvious alternatives so complete that it would, on the whole, be a waste of time to look at his arguments in detail." Thus William James.<sup>35</sup>

In closing our comments upon Hartmann's theory of the Unconscious, it may be well to point out the influence of Schopenhauer and the anticipations in his doctrines of the views of Nietzsche, Bergson,

<sup>29</sup> Cf. James. "Memories and Studies," Essay on Myers.

<sup>30</sup> James. "Varieties," op. cit., p. 236, footnote.

<sup>31</sup> Quoted in Northridge, op. cit., p. 19.

<sup>32</sup> Ibid., pp. 19-20.

<sup>33</sup> Levine. Op. cit., p. 29.

<sup>34</sup> Ibid., p. 29.

<sup>35</sup> "Principles," Vol. I, p. 169 (cf. James' beliefs! "Varieties," pp. 483-484 et seq.; also James, "Memories and Studies" Essay on Myers).

Freud, Jung, et al. Scientific psychologists will hardly be in a mood to agree with Professor Levine who says:<sup>36</sup> "The Unconscious in Freud is not a metaphysical principle, nor is it mythology. It is true that Hartmann deals in places with the same problems as Freud. But Freud's method is strictly scientific, and it is from this point of view that the conception of the Unconscious in Psychoanalysis is to be differentiated from that found in the philosophical tradition. . . . However much, therefore, Hartmann might appear to have anticipated some of the lines on which later inquiry has proceeded, there is not any fundamental connection between his view and that of Freud."

Very briefly we may refer to Nietzsche's conception of the unconscious which is almost a repetition of what Schopenhauer and Hartmann taught. He looks upon consciousness as<sup>37</sup> "the source of countless follies and errors. To its activities are due the perplexities and the despair of man. Conscious activity is superficial and credulous. It judges perversely and dreams with open eyes. It is the Unconscious or the instincts to which man's preservation is really to be ascribed. The immature development of consciousness may even be said to constitute a positive danger to the organism. . . ." Another characteristic Nietzschean fragment of wisdom is embodied in these reflections:<sup>38</sup> "It is thought that here, in consciousness, is the *quintessence* of man; that which is enduring, eternal, ultimate, and most original in him. Consciousness is regarded as a given, fixed magnitude. Its growth and intermittences are denied. It is accepted as the 'unity of the organism.' This ludicrous overvaluation and misconception of consciousness has as its result the great utility, that a too rapid maturing of it has thereby been hindered. . . . It is still an entirely new problem just dawning on the human eye . . . to *embody* knowledge in ourselves and make it instinctive."

A word as to Samuel Butler's ideas. "Unconscious" for him signifies what is known perfectly.<sup>39</sup> "Knowledge dwells upon the confines of uncertainty. When we are very certain, we do not know that we know." Butler's theory is not unlike that of Hering whose exposition entitled "On Memory as a Universal Function of Organized Matter" Butler includes in his book, "Unconscious Memory."

<sup>36</sup> Op. cit., p. 31.

<sup>37</sup> Nietzsche. "The Joyful Wisdom" (or "The Joyful Science"), p. 47 [Trans. by Thomas Common].

<sup>38</sup> Nietzsche. Op. cit., Part I, 11.

<sup>39</sup> Butler. "Life and Habit," pp. 8, 9, 10, 11, 18.

Hering says,<sup>40</sup> "Memory is a faculty not only of our conscious states, but also, and much more so, of our unconscious ones. I was conscious of this or that yesterday, and am again conscious of it to-day. Where has it been meanwhile? Our ideas tread but for a moment on the stage of consciousness, and then go back again behind the scenes to make way for others in their place. . . . How do they live when they are off the stage? . . . The bond of union which connects the individual phenomena of our consciousness lies in our unconscious world."

Butler defends the conception of "unconscious thought." In a letter to a friend he writes:<sup>41</sup> "Moreover, I think there is such a thing as unconscious thought, thought, I mean, too rapid and subtle for conscious analysis." In another letter, he says (echoing Leibniz):<sup>42</sup> "I have finally made up my mind that there is no hard and fast line to be drawn, and that every molecule of matter is full of will and consciousness." Perhaps it is permissible to see points of resemblance between Butler's notion and that of Leibniz in their common assumption that "a mass of unconscious processes form the nucleus of personality." It is perfectly clear that Butler's ideas concerning life and habit and memory are in no vital sense comparable to the kind of theorizing which we have observed in the metaphysical and mystical speculations of writers like Hartmann and Nietzsche. Nor are his doctrines in any proper sense anticipatory of the psycho-analytic conceptions of consciousness and of the unconscious. I am inclined to agree with Professor Levine's judgment when he says:<sup>43</sup> "The facts which Butler adduces are probably better expressed now in purely physical terms, as in the 'Mnemonic' hypothesis of Semon."

Dr. Northridge neatly differentiates between the German and the English schools of thought in their attitude toward the subconscious.<sup>44</sup> "German philosophers attempted to build up positive theories; English writers concerned themselves more especially with the task of rendering explicit and subjecting to criticism the implications of these theories. . . . The problem on which the English critics of the Unconscious more especially concentrated was: 'How can there be unconscious ideas?' Ideas imply consciousness, and therefore the expression 'unconscious ideas,' which is synonymous with uncon-

<sup>40</sup> Butler's translation in "Unconscious Memory," pp. 70, 71, 72.

<sup>41</sup> Quoted by Levine, *op. cit.*, p. 41.

<sup>42</sup> *Ibid.*, p. 41.

<sup>43</sup> Levine. *Op. cit.*, p. 41.

<sup>44</sup> *Op. cit.*, pp. 20-21.

scious consciousness, is a contradiction in terms." (Recently, in his very interesting polemic entitled <sup>45</sup> "Mysticism, Freudianism and Scientific Psychology," Professor Dunlap attempts to shatter the psychoanalytic doctrine of the Unconscious by hurling at it precisely this type of high-power dialectic.)

Clear foreshadowings of typically contemporaneous theories of the subconscious and unconscious are observable in the views of Sir William Hamilton who believed that <sup>46</sup> "Thus the infinitely greater part of our spiritual treasure lies always beyond the sphere of consciousness, hid in the obscure recesses of the mind. This is the first degree of latency. In regard to this, there is no difficulty, or dispute. . . . The second degree of latency exists when the mind contains certain systems of knowledge, or certain habits of action, which it is wholly unconscious of possessing, in its ordinary state, but which are revealed to consciousness in certain extraordinary exaltations of its powers (which reveal themselves in delirium, somnambulism, and other abnormal states)." He cites Coleridge's startling story of the illiterate young woman who, when stricken with a nervous fever, and in delirium began fluently to recite Greek, Latin, and Hebrew sentences<sup>47</sup> ("she became possessed, and, as it appeared, by a very learned devil"). When her past history was traced it was found that in early life she had lived for some time in the home of a Protestant pastor<sup>48</sup> whose habit it had been to read aloud from Greek, Latin and Hebrew writings. The conclusion reached by the investigators of this strange case was to the effect that the impressions had persisted through the years and that now in her delirium when the "surface" consciousness was removed, they had become active again and that the sentences she had formerly heard but did not understand were reproduced.<sup>49</sup>

John Stuart Mill, criticizing Hamilton's doctrine, finds the notion of "unconscious mental modifications" quite as contradictory as that of "unconscious ideas." He prefers to speak of "nervous modifi-

<sup>45</sup> See pp. 122, 123, 124 et seq. (cf. Wohlgemuth, "A Critical Examination of Psych.-An., p. 44).

<sup>46</sup> *Metaphysics*, Lecture XVIII, p. 236, Vol. I; also pp. 241-242.

<sup>47</sup> Hamilton. *Op. cit.*, p. 239.

<sup>48</sup> *Ibid.*, pp. 239-240; James, "Principles," Vol. I, p. 681. Narrative in Northridge (*op. cit.*, p. 23) mentions "a Rabbi." Professor Warren called my attention to the error, citing James' rendition. Hamilton quotes Coleridge, "Biographia Literaria," Vol. I (Edit. 1847, p. 117). James' quotation is from Carpenter's "Mental Physiology."

<sup>49</sup> Northridge. *Op. cit.*, p. 23.

cations" and reduces the idea of the unconscious to a purely physiological concept.<sup>50</sup> "We know that these lost ideas leave traces of having existed, they continue to be operative in introducing other ideas by association . . . they exist in the shape of unconscious modifications of nerves." This physiologic conception of unconscious processes has become familiar to us in the works of Carpenter, James, Hering, Butler, Huxley, Münsterberg, Pierce, Ribot, Janet, Jastrow, Prince, and others. Carpenter's theory of "unconscious cerebration," to wit,<sup>51</sup> "it seems convenient to designate as functions of the nervous system all those operations which lie below the level of consciousness" represents more or less adequately the physiological approach to the problem of the so-called unconscious.

All these notions which we have thus far briefly passed in review concerning the nature of subconscious and unconscious functioning were but playful metaphysicians' approaches to those baffling phenomena, so little comprehensible, which attracted their attention but which in truth were only incidentally relevant to their pursuits as philosophers. Not until we come to the drastically modern period with its clinical experiences and dramatic instances and hysteric hypotheses—the physicians' approaches to those baffling phenomena—do we really move in an atmosphere saturated with abnormality: the phenomena of *pathologic behavior* reported upon as evidence of the obscure working of a subconscious (or an unconscious or a co-conscious or a supraconscious) mind or self or personality or—consciousness! Thus the complicated task of probing the mysteries of mind was handed over by the metaphysicians of the mind to the physicians of the soul. A notable transfer the meaning of which will grow clearer as we proceed with our analysis.

It need not unduly corrupt our mood of credulity to recall a sentence of Binet's that stands out in rather bold relief from his dramatically interesting analysis of "Double-Consciousness."<sup>52</sup> "I believe, in fact, that we know *absolutely nothing* regarding the nature of unconscious phenomena." Nor is it amiss to remember with James that<sup>53</sup> "In the Proceedings of the Society for Psychical Research for May, 1887, Mr. Richard Hodgson shows by an extraordinary array of instances how utterly inaccurate everyone's description from memory of a rapid series of events is certain to be."

<sup>50</sup> Ibid., p. 24.

<sup>51</sup> "Mental Physiology," Chap. XIII, p. 517.

<sup>52</sup> Introductory, p. 7.

<sup>53</sup> Principles, Vol. I, p. 374, footnote.

Before<sup>54</sup> delving in the deeper mysteries of the subconscious-and-the-unconscious, it may be worth our while to review the shifting conceptions of consciousness held by various philosophers and psychologists and biologists that we may grasp the more sympathetically the significance of the spreading rebellion against "mentalistic" psychology. Perhaps we shall then have some light on the answer to this question: Have the traditional and apparently quite acceptable conceptions of *consciousness* been any less mystical, intangible, vague, unanalyzable, bewildering, unscientific than recent rather picturesque conceptions of the subconscious and of the unconscious?

The history of the philosophy and the psychology of the "unconscious" appears to be nothing more than the history of picturesque and fantastic, not to say grotesque figures of speech. Perhaps Royce's crisp insight is most apropos:<sup>55</sup> "But why do I thus apparently degrade speculation by deliberately comparing it with a game? Because, I answer, in one sense, all consciousness is a game, a series of longings and of reflections which it is easy to call superfluous if witnessed from without. The justification of consciousness is the having of it."

#### SOME CLASSIC CONCEPTIONS OF CONSCIOUSNESS

*Locke*:<sup>56</sup> Consciousness is the perception of what passes in a man's own mind.

*Wundt*:<sup>57</sup> The range of consciousness denotes the sum of mental processes existing at a given moment.

*Ladd*:<sup>58</sup> Whatever we are when we are awake, as contrasted with what we are when we sink into a profound and dreamless sleep, that it is to be conscious.

*Baldwin*:<sup>59</sup> It [consciousness] is the point of division between mind and not mind. . . . Consciousness is the distinctive character of whatever may be called mental life. Mind is the individual's conscious process, together with the dispositions and predispositions which condition it.

*Jennings*:<sup>60</sup> So far as objective evidence goes, there is no differ-

<sup>54</sup> Vide: "Psychological Objectivism," by Professor Diserens, *Psychol. Rev.*, 1925.

<sup>55</sup> Quoted by Prof. D. S. Robinson in *J. of Phil.*, Vol. XX, Jan. 18, 1923, p. 31.

<sup>56</sup> Baldwin et al. "Dictionary of Phil. & Psychol.," p. 217.

<sup>57</sup> Quoted in McDougall's "An Improvement in Psychol. Method," p. 32, in "Mind," 1898.

<sup>58</sup> Baldwin. *Op. cit.*, p. 217.

<sup>59</sup> Baldwin et al. *Op. cit.*, p. 216; in Parmelee, "The Science of Human Behavior," p. 281.

<sup>60</sup> Jennings. "Behavior of the Lower Organisms," Chap. XX, p. 335 et seq.

ence in kind, but a complete continuity between the behavior of lower and of higher organisms. . . . Perception, discrimination, choice, attention, pain, fear, memory, habit, and consciousness are to be found in a rudimentary form even in the protozoa.

*Royce:*<sup>61</sup> Our most perfect adjustments to our environment are accomplished unconsciously, unless we chance to become aware of them through their relations to what is actually concerning our conscious life. . . . What we are sure of is that our consciousness is a very inadequate representative of what goes on in our cortex. . . . A state of consciousness exists when somebody is conscious of that state. When nobody is conscious of that state it does not exist.

*Titchener:*<sup>62</sup> Consciousness is as old as animal life, and the first movements of the first organisms were conscious movements . . . the earliest movements were conscious movements, and all the unconscious movements of the human organism, even the automatic movements of heart and intestines, are the descendants of past conscious movements.

*Loeb:*<sup>63</sup> If brain physiology gives up its fundamental problem, namely, the discovery of those elementary processes which make consciousness possible, it abandons its best possibilities. But to obtain results, the errors of the metaphysician must be avoided and explanations must rest upon facts, not words. . . . We are brought to the theory that only certain species of animals possess associative memory and have consciousness, and that it appears in them only after they have reached a certain stage in their ontogenetic development. . . . Consciousness is only a metaphysical term for phenomena which are determined by associative memory.

*Judd:*<sup>64</sup> There is no problem of present-day science of more vital importance to the psychologist than the problem of determining the relation of consciousness to the general process of organic evolution. This problem touches the very existence of psychology. . . . To study behavior more completely is therefore the most urgent of our problems,—in a very important sense it is our chief problem. When we know the evolution of consciousness we shall find the relation between consciousness and behavior solving itself as two phases of the same single process of adaptation. . . . Consciousness is a function which promotes self-sufficiency by literally taking up the environment into the individual and there remolding the absorbed environment in conformity to individual needs. Consciousness is an inner world where the motives of individual self-sufficiency are dominant. Consciousness is no less a fact than the inner standard

<sup>61</sup> Royce. "Outlines of Psychology," pp. 81-82; also p. 108.

<sup>62</sup> Titchener. "A Textbook of Psychology," pp. 451-452 (cf. Morgan, "Instinct and Experience," p. 89).

<sup>63</sup> Loeb. "Comparative Physiology of the Brain," pp. 12-13.

<sup>64</sup> Judd. "Evolution and Consciousness," *Psy. Rev.*, 1910, Vol. 17, p. 77. Judd, *op. cit.*, pp. 95-96; also pp. 80, 91, 93.

temperature of the body. . . . Consciousness is the essential fact in human life as I have attempted to show. What man does with his environment depends upon consciousness. . . . Consciousness is a cause of events in the physical world.

*Parmelee:*<sup>65</sup> Consciousness, then, like intelligence, will appear when the appropriate neural basis for associative memory has evolved sufficiently. . . . But at whichever point we place the origin of consciousness it is evident that it contains something more than the ideas which belong to intelligence, so that the two are not entirely identical. . . . I can only repeat that consciousness is a complex process made up of feelings and ideas which are unified by the sense of personality which may begin as a vague feeling, but which becomes in course of time a clear-cut idea.

*Morgan:*<sup>66</sup> Where, then, in the continuous process of development does consciousness come in? How, and whence? . . . Concomitant with the evolution of higher modes of organic energy from those lowly modes which alone obtain in the ovum or the amoeba, is the evolution of consciousness from lowly modes of infra-consciousness. . . . We must say that all modes of energy of whatever kind, whether organic or inorganic, have their conscious or infra-conscious aspect. . . . But so generalized, I submit that there is a conservation of that form of existence which includes both consciousness and infra-consciousness, co-ordinate and co-extensive with the conservation of energy. . . . Consciousness exists, of that there is no doubt. How did it come to exist? . . . It has been evolved, as I have suggested, from infra-consciousness.

*Calkins:*<sup>67</sup> Animals, if they are conscious at all, must be conscious of selves, for consciousness of any other sort is inconceivable. To be conscious simply means to be conscious of oneself in this or that or the other situation.

*Meyer:*<sup>68</sup> Consciousness accompanies processes in the "higher" connecting neurons, the higher "nerve centers," whereas processes restricted to the lower centers may go on without any consciousness.

*Claparède:*<sup>69</sup> The question of the greater or less intelligence of animals no more prejudices that of their degree of consciousness than a concept of a tropism implies the absence of consciousness. These are two questions the solutions of which neither prejudice nor mutually exclude each other. We ought to oppose the simple to the complex, not the simple to the conscious.

*Höfding:*<sup>70</sup> But the principle of the conservation of energy is only the special, precise form which the general causal principle takes in

<sup>65</sup> Parmelee. "Science of Human Behavior," pp. 289, 314, 321.

<sup>66</sup> C. Lloyd Morgan. "An Introduction to Comparative Psychol.," pp. 324, 329-331.

<sup>67</sup> Quoted in Parmelee, op. cit., pp. 319-320.

<sup>68</sup> Quoted in Parmelee, op. cit., p. 316.

<sup>69</sup> Ibid., p. 316.

<sup>70</sup> Höfding. "Outlines," Chap. III, pp. 84, 86 et seq.

the physical province. In this province the causal principle is satisfied, if physical causes have physical effects. But now consciousness makes its appearance as a plus which is added at certain points to these physical effects, as a something over and above, that cannot be explained by physical causes. . . . That consciousness seems to us to arise out of nothing is in that case only an illusion, precisely as it is a delusion to suppose that in external nature anything arises out of nothing. The apparent emergence of consciousness is then only a transition from one ideal form into another, just as every new material movement is produced by conversion from another form of movement. . . . An individual is a being which is in such a way separated off from and independent of its surroundings, that it can react upon them with a certain uniqueness. But as already hinted, the full stamp of individuality is found only in the province of conscious life, where central points are found for passion and action. This law of the universe receives therefore its clearest expression in the mental province, as a sort of compensation for the fact that the more elementary law of the conservation of energy cannot be established there. Could these two laws be brought into inner harmony or reduced to a yet deeper principle, all problems would be solved.

Holt:<sup>71</sup> We know that there are countless elements in consciousness which introspection cannot recount. It is thoroughly fallacious then, however prevalent the habit, to confuse the content of consciousness with such small part of that content as subsequent reflection is able to vouch for. . . . This fallacy of confusing immediate with reflective consciousness has borne its fruits elsewhere than in experimental psychology. It is responsible, so far as I can see, for that mysterious and luxurious jungle of the subconscious, of which the finest flower is the Unconscious Conscious—or is it the Conscious Unconscious? . . . The true criterion of consciousness is not introspection, but specific responsiveness, and from this it follows that no (neural) responses are unconscious or subconscious, unless this is meant as sub-selfconscious. . . . The manifold of objects to which the nervous system responds is the conscious field of that organism, and in the organ of response (the brain and other nerve tissues) nothing, *absolutely nothing*, is to be looked for except just an organ of response. Certainly nothing else will be found. . . . I do not admit that the cerebrum is the sole "seat" of consciousness, nor do I suppose that any *sharp* distinction marks it off from lower centers as the seat of reflective processes: indeed, I have no opinion in the matter.

McDougall:<sup>72</sup> We are compelled to postulate, as a necessary condition of the development of the magnetic field, a medium or sub-

<sup>71</sup> Holt. "The Concept of Consciousness," p. 199. Holt, op. cit., p. 202; also pp. 206, 310, 332.

<sup>72</sup> McDougall. Quoted in Holt, op. cit., pp. 315-316; cf. Article in "Mind," op. cit., Part I.

stance which we call the ether. Just so we are compelled to postulate an existence, an immaterial being, in which the separate neural processes produce the elementary affections which we have called psychical elements, and this we call the soul. The soul then is the ground of unity of psychical process, of individual consciousness. Is it anything more? . . . Further, it would seem that it is consciousness on which natural selection has chiefly worked, and by which it has attained its greatest triumphs. . . . If we reject the doctrine of the simple concomitance of consciousness . . . we must believe that consciousness is one of the conditions of the establishment of the new connections (between neurons). . . . And unless we assume that the mind either destroys or creates energy, we must believe that consciousness is subject to the law of the transformation of energy, and that it has its heat equivalent that may some day be determined with more or less accuracy.<sup>73</sup>

*Bergson*<sup>74</sup> (concerning the antithesis between instinct and intelligence): While both involve knowledge, this knowledge is rather *acted* and unconscious in the case of instinct, *thought* and conscious in the case of intelligence. . . . Consciousness is the characteristic note of the . . . actually lived, in short of the *active*. . . . Instinct and intelligence stand out from the same background which for want of a better name, we may call consciousness in general, and which must be co-extensive with universal life. . . . But in the organized flow of vital processes, the consciousness is annulled; and in the instinct that is reduced to the level of automatic flow of organized routine . . . the knowledge is of the unconscious order. . . . The intellect is characterized by an inherent inability to comprehend life.<sup>75</sup>

*Münsterberg*:<sup>76</sup> There is thus no reason to conceive a psychical fact existing outside of consciousness—and that corresponds to the only significant meaning of consciousness. . . . Consciousness cannot do anything, cannot look here and there and shine on some ideas and leave others without illumination. No, consciousness means merely the logical relation point of its contents; the psychical phenomena are in consciousness as the physical phenomena are in nature; there cannot be physical phenomena outside of nature.

*Koffka*:<sup>77</sup> Speaking strictly from an objective view, the be-

<sup>73</sup> McDougall's brilliant discussion in "Mind" (op. cit.) is worth rereading by all odds. It reviews critically the (inadequate) theories of "unconscious mental modifications" propounded by Ward, James, Stout, Tindall, Huxley, Spencer. Parts II and III are equally illuminating [in the same issue]. McDougall's original view is emphasized on pp. 370, 371, 374, 380, 384, 386, 387.

<sup>74</sup> Quoted in Morgan, "Instinct and Experience," p. 206; op. cit., p. 215; also p. 220.

<sup>75</sup> Vide: "Creative Evolution," Introduction, p. X, et seq.

<sup>76</sup> Münsterberg, in "Subconscious Phenomena," p. 29 [edited by Morton Prince].

<sup>77</sup> Koffka. "The Growth of the Mind," pp. 13, 16, 17.

haviorist is right, and the principle is sound, that outside of adult psychology there are no criteria for the existence of consciousness. . . . It must be admitted that we do not know what peculiarity it is that distinguishes those brain processes which correlate with consciousness from any others, and hence this line of thought does not lead to an actual criterion of consciousness. . . . The behaviorist is right in denying the existence of conscious criteria wherever the method of experimental observation is inapplicable, but in spite of this we shall refuse to accept his position, for the simple reason that there is a consciousness, reports of which can only be made by the experiencing individual, and which is therefore not subject to the control of others. Science cannot refuse to evaluate factual material of any sort that is placed at its disposal. . . . Paradoxically expressed, if one had only the capacity to make such responses as others can observe, no one would be able to observe anything.

Thus, the history of thought is cluttered up with a vast array of stimulating conceptions of the nature and function and definition of consciousness which may be construed as a positive contribution to metaphysics but as nothing more than a negative contribution to psychology.

*Consciousness exists; of that there is no doubt.*

*Does consciousness exist?*

*Consciousness does not exist; of that there is no doubt!*

The positivism of Lloyd Morgan, the skepticism of William James, the dogmatism of John Watson, represent characteristically the phases of judgment that logically arise in the order stated when a problem at issue is subject to the law of conjecture. It should not surprise us to discover a similar oscillation of opinion when we come to survey the conceptions of the subconscious and the unconscious. For conjecture generously permits that wide and sweeping variation of opinion which it is the painful duty of verifiable knowledge to cancel out of existence.

Philosopher Holt concludes his research into the Concept of Consciousness with this counsel to psychologists:<sup>78</sup> "But the history of this branch of the subject, so-called descriptive or analytic psychology seems to show that when unrestrained by the sobering guidance of physiology, psychology tends to become as speculative as any branch of philosophy and to forfeit all claim to be an empirical science. An introspective riot ensues when the Self tries to represent itself to itself for a number of times. . . . And thus on all accounts, it seems to me, physiological psychology, which is a branch in the

<sup>78</sup> Holt. Op. cit., p. 338.

broadest sense of physiology, may justly claim to be the true and authoritative science of the soul."

In conclusion, to quote another brilliant excerpt from Holt,<sup>79</sup> "Descartes o'er-hastily surveyed the human cortex with metaphysical line and compass and charted it with his all-but indelible dualistic ink." Beginning with the classic modern doctrine of mind versus matter we have been regaled with an assortment of conceptions of consciousness that have dazzled and bewildered, when they have not appalled, the inquiring student in search of light and of verifiable knowledge. There has been an abundance of light. The theory that everything mental is explicable in terms of matter, a "crude" hypothesis of materialism expounded in its most naïve and gross form by Moleschott, has in one form or other played its significant rôle in the history of modern thinking. The antithetical doctrine that consciousness characterizes all matter has in its turn made a deep dent in modern theorizing in the assumptions of the "idealistic" school. The "neutral stuff" theorists have been most ingenious and perhaps, most successful in solving this ancient dilemma, in laying the ghost of this weird dichotomy. I must not fail to mention a neat and keen-edged concept that attempts, rather impressively, in one all-inclusive category, to cancel out the contradictions and confusions of the mind versus matter dialectic, viz., Professor Hollingworth's penetrating notion of the "psychophysical continuum."<sup>80</sup>

We are treated to a rich variety of live options: the entelechy of Driesch, the epiphenomenalism of Huxley, the parallelism of Titchener, the animism and interactionism of McDougall, not to mention the varieties and subvarieties of conception that pervade, not only the speculative but also the experimental literature of human and animal behavior; and for completeness sake, let us not omit the once famous lapsed-intelligence theory of Lewes, Romanes, and Spencer. Then, at a crucial moment, we confront the famous query

<sup>79</sup> Ibid., p. 337.

<sup>80</sup> The curious reader will be repaid if he peruses the following studies by Professor Hollingworth which collectively shed an enormous light on contemporaneous discussions, philosophical, psychological, logical, and psycho-analytic:

- (a) The Psychophysical Continuum. *J. of Phil.*, 1916, pp. 182 et seq.
- (b) Meaning and the Psycho-Physical Continuum. *J. of Phil.*, 1923, pp. 433 et seq.
- (c) Symbolic Relations in Thinking. *J. of Phil.*, 1923, pp. 516 et seq.
- (d) Particular Features of Meaning. *Psy. Rev.*, 1924, pp. 348 et seq.
- (e) The Psychology of Functional Neuroses, 1920.

of William James, Does Consciousness Exist? Finally, to cap the climax, we read with startled eyes the pat behavioristic pronouncement of John Broadus Watson that *consciousness does not exist*.<sup>81</sup> . . . Gaudeamus igitur!

#### ADDENDUM

All unexpectedly I came upon a most refreshing instance of the consciousness hypothesis written in the year of our skeptic psychological intelligence, 1926. In his very readable book courageously entitled, "The Mystery of Mind," Professor Leonard T. Troland writes:<sup>82</sup>

"Fortunately, a promising group of possibilities still remains to be considered. We can look for the meaning of mind directly within our *ordinary consciousness*. It may seem an artificiality to have neglected this line of thought for so long, yet in doing so we have followed the natural course of human inquiry, as revealed either in the history of knowledge or in the reflections of any individual, unsophisticated investigator. Consciousness is the most real and certain of all facts, but the last to attract attention. Indeed, it is difficult even forcibly to direct the attention of the layman to the realities of his own consciousness. As popularly considered, consciousness is a subtle and elusive thing, sharply contrasted with the obvious facts of the material world. How many persons who have not made a study of psychology can give a clear definition of 'consciousness'? It is a sad commentary on psychological literature and teaching that a good fraction of those who have studied the science are unable to define its subject-matter. Even certain professional psychologists find themselves at a loss to say what they mean by consciousness, and some of them go so far as to doubt whether such a thing exists.

"Under such conditions, it seems necessary to consider for ourselves the problem as to the meaning and nature of what is called 'consciousness.' In doing this, we shall be examining one of the most interesting questions which has yet been presented for human inquiry. We shall be reflecting upon a topic concerning which many thinkers entertain the greatest uncertainty, but within which lies the basis of all certainty. We shall be shooting straight for the mark in our quest for the nature of the self. But, more than this, we shall be on the trail of an understanding of the whole world." \*

<sup>81</sup> "Behaviorism" (Edition 1924), pp. 5-6.

<sup>82</sup> P. 27.

\* At some future time I shall deal with the more significant attempts on the part of modern psychiatrists, psychopathologists, and psychologists to give the Unconscious and Subconscious a tenable status—as tenable as the doctrine of Consciousness in its halcyon days.

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## SIX MONTHS' EXPERIMENT AT A NURSERY SCHOOL

By MARY CHADWICK

LONDON

At the beginning of June last I started to visit for an hour each afternoon a nursery school for poor children in my neighborhood in London, having several purposes in view:

1. To study numbers of small children together at the age when neuroses or neurotic character-traits are often found to have started, when investigated in later years, and to discover, if possible, what was happening amongst these children then.

2. Whether repression was so active, at this early age, in a class of society, which one might believe subject to repressions?

3. To study the part played by the parents in these cases in the etiology of neurosis when it appeared; the influence of the only child families, and that of children upon their teachers and teachers upon their children.

4. To help with advice the parents and teachers, and to be of whatever practical assistance possible to the children themselves, who seemed most in need of it.

There were on an average twenty-two children between two and five attending the school daily from 9 to 4 o'clock. More or less set occupations fill the morning hours, out of doors in a large garden, whenever the weather makes this possible. After 12 o'clock dinner-time is over, the children sleep until 2:30 or 3, and then play with toys of their own choosing until 3:30, when songs are sung and milk drunk before they are dressed ready to be fetched by their parents, at 4.

One of the first necessities seems to be to learn the exact standard of behavior customary in the different homes. Some of the children come from very poor streets and otherwise play in the gutter, while others are the children of policemen, waiters, artisans, taxi drivers or unemployed, supported by wives who go out to work. The mothers of these different grades are inclined to regard with contempt others not so well off as themselves and are only too ready to complain of "bad words," or "rudeness," picked up from another child by their own. Snobbishness is rife.

It is only too obvious that repression is already abounding at this age and in all classes alike, especially among the little girls, even more perhaps than in the educated classes who are now learning to give their children more elbow-room. Some of these children when first they come to the nursery school have been taught to sit so still and quiet that they cannot or do not know how to play, they only sit and look on. In fact one begins to wonder if the early intelligence of children and their habits of play at an early age is not an interesting cultural development, arising from the early interest taken by the parents and awakened thus in them by their parents. These children who are thus backward in developing free movement are also exceedingly behind the normal speech development for their age, which well bears out the theory of M. Delacroix, in an interesting paper upon the Child's Development of Speech, in the *Journal de Psychologie*, Spring, 1924, which is that children who are almost entirely left to themselves, develop the acquisition of speech very late. Not only are these children given little stimulus to express their thoughts in speech or play, but they seem rather to have been encouraged to be as inanimate as possible and for as long as possible, because they are in this way less trouble, or they are repressed whenever they show signs of activity, mental or physical. From the parental point of view, "to be no trouble," is the highest form of praise that can be bestowed upon any child, this is the purpose of the repression that one sees in later years, but one is doubtful whether what might at first be taken for thoroughly carried out repression, is not in many cases the lethargy of the almost inactive, placid baby, who sits in a push-cart or a chair and does nothing but stare vacantly or suck its fingers all day because it has not yet awakened to the fact that there is anything else to do.

Many of the children, then, when they first come to the Nursery School, are in this undeveloped, almost inanimate state, sit wherever they are put, do nothing, cannot or do not talk and have no idea of playing with toys or the other children, do not laugh and show no emotion except by crying. These are mainly only children with busy mothers who have required them to sit still and not make a noise. Also these quiet, undeveloped or early repressed children are on the whole far greater favorites at the Nursery School, than the assertive children, who are noisy, with a more decided character and already a developed Ego that is going to join forces with the Id to strive their utmost to get their own way at all costs. It is more easy to win recognition for the pathological condition of the obstreperous boy,

who disturbs everyone, including the teachers, than that of the little girl, who always effaces herself in a corner and yet manages to get everyone else into trouble because of the comparison between her extreme goodness and the exuberance of the normal high spirits and energy of the others.

It was quite striking in the discussion following an introductory talk I had with the mothers at one of their monthly meetings, to find that they were quite frank in acknowledging they did not know how to continue the up-bringing of these children, when once they had emerged from the inanimate, doll-like stage of infancy—said they never knew what to say to them, and indeed many never seemed to talk to them at all except to find fault or threaten. It seemed an entirely new idea to the mothers that children could or should be treated as though they had understanding and intelligence of the same nature as their own, and that threats or the misuse of fear as educative principles were not a satisfactory means by which to instil obedience, or that the children might be told the truth instead of fables when a new baby arrived in the home or near neighborhood.

Some of the mothers were inclined to enforce regulations of exaggerated and premature good behavior upon their children and preached a standard of perfect manners much in advance of that observed by either themselves or their husbands, with the result that Freud has pointed out in speaking of too rapid cultural development, striving to achieve in one generation what is usually brought about in several. It involves the constant nagging of the mother, and a conflict in the child, increased by observing that the parents do not carry out these regulations enforced upon itself, and later a Super-Ego that will criticize the parents as well as the self, derived from the teachers at the school, which in turn will make the parents annoyed with the child for the very result they have striven so hard to produce.

Many of these mothers are anxious to improve their social status, and urge their children on with this intent. Nearly all the children who attend the school seem to have a family handicap of some sort, and there is no one who understands even the possibility that the strange and probably strained relations between the children's parents will probably affect them injuriously; not the teachers, school doctor, or school nurse.

1. Thus we find mothers who decide it is better for their children to be with others, which to some extent one feels is partly rationalization, since they also acknowledge that they don't know how to get on with their children, or what to say to them. It is therefore

a relief to have them away most of the day. These are frequently mothers who were only children or youngest children themselves and so never learned what to do with children from having to help look after little brothers or sisters, they now have only one child and hope they will never have another. It is plain that the child is found to interfere with their own ease or comfort in some way, or money is so scarce that the child is felt to be a grave financial burden.

2. Mothers who have illegitimate children and go out to work. In these cases many peculiar difficulties arise. In the first place the mother may feel herself and the children shunned, which will result in strengthening the fixation between them, the mother has not the love and support of a husband nor have the children the male parent, who will develop one side of their character formation by a feeling of rivalry or identification of a boy or of affection if a girl, unless the father is living with the family, which does not often occur. Should this happen, the difference will of course not be so marked. The mother will be doubly dependent upon the love of her children, will give them too much adult affection, particularly if she has a boy, or may repress his masculine side because of conscious or unconscious hatred for the father and will probably wish to withdraw the children as well as themselves from the company of others. For this reason they encourage their children to be still more shy and not to venture far from themselves, by saying in their hearing and proudly, "How unhappy they are without me."

3. Mothers deserted by their husbands and therefore working to support themselves and their children.

4. Widows with small children, also working.

5. Fathers out of work, or in some way unsatisfactory. Mothers having to work all day to keep the home together and do their own housework as well. In consequence of this and the strain of the double work on the woman, there is constant friction and irritation.

We must remember that these children are always with their parents, hear all their quarrels; the mother scolding the out-of-work or lazy father, who may be too fond of the public house; the fathers abusing and ill-treating the mothers for their constant nagging. Imagine the effect upon a little girl of six or seven to find her father apparently killing her mother and rushing out for help and then to know that a few days later, her mother was found with her head inside the gas oven, even if she did not find her there herself, and although she recovered.

Among these children there seems to be the more definite dis-

inction between boys and girls than one finds among primitive peoples, and one feels almost certain that for many reasons the mothers do treat their boy and girl babies quite differently. The boy has more self-confidence, as though love were his by right and takes for granted that his demand for service will be complied with. For this reason he remains far more helpless and self-assertive, as well as unrepressed than the little girl, whom, one believes is made to feel very early that she must earn by good behavior or in some other way, any affection that may be bestowed upon her. The little girl is generally a tiny counterpart of her mother. Dispensing endless meals in her games, looking after dolls or children smaller than herself, helping herself and others, taking a pride in being able to do things, rather being dependent upon others, and can be relied upon not to hurt others weaker than herself. The little boy, however, will usually tease and bully the babies if he thinks he will not be seen or found out. This may be due mainly to three important roots, the children's identification with the parent of the same sex, the different behavior of the parents toward the boy and girl children and hence their deliberate training. One sees clearly the magnitude of the conflict arising from opposing ideals presented to the child by the words or deeds of the two parents. One wonders how this will effect the superego in years to come, especially in the case of the alcoholic or unsatisfactory father, who shows off and boasts upon week-ends, holding up to abuse and derision the hard-working mother, by whose efforts the home is kept together and the children and himself clothed and fed. The little girl becomes more frightened and self-effacing, hides her feelings under a mask of tragedy and hungrily seeks some demonstration of affection at the school.

The little boy, however, openly admires his father, even though at the time he may be rather frightened of him, thinking he is thus so powerful and worthy of imitation, and comes to the school on Monday equally aggressive, boastful and using the same language as his father, repeating similar sentiments regarding the women helpers there, whom he expects to hasten to his assistance while he is swearing at them just as his father expects his mother to do. It is noticeable that the greatest boasters among the children are these little boys who have drunken, inefficient fathers, and are themselves most helpless and unable to carry out the deeds about which they brag most loudly, most constantly asserting their superiority over women and girls. When asked to put into practice some of the clever things they say they can do or to perform simple actions

for themselves instead of finding somebody to do them, they will immediately take refuge in the excuse that the other persons can do them better, that they like doing them, or that it is unkind not to want to help a poor little boy. When convenient, they will excuse their helplessness and dependence by enlisting the kindness or love of a woman by cajolery of some sort, and generally the implied flattery, or plea of helplessness gains them their request.

The children show wonderfully keen perception how best to get what they want from the various workers of the school, and exactly how far they can go with each. Some of these have had considerable practical experience with children, others are just amateurs, who like to come to the school when they have nothing else more interesting to do. They have no idea at all what to do with the children and when they create a commotion among them, it is, of course the latter who get punished. These various helpers exert an extraordinary amount of influence upon the reactions of the children, so also do the children influence the behavior of the workers. Both have their favorites and those they do not like and do not want to have anything to do with, while none of them have the slightest idea why this should be so, or why in the helper's eyes, one type of child behavior strikes them as "naughty," to be checked at all costs and another can be treated as a joke, and laughed at.

One has tried to do something about teaching these teachers and helpers a little about the forces at work in the parents, the children and themselves, but one does not know how far this has penetrated, most of them are not readily accessible to hints, that they may themselves be causing behavior that is undesirable in the children. It is so much easier and pleasanter to think all is the doing of the children themselves.

Upon all sides one sees the struggle to obtain possession of the child. Who is to be loved most by the child? Who shall claim it his or hers? Primarily, the mother is of the greatest moment to the baby. Fathers may be often jealous of this intimate relationship upon two accounts, thinking that the mother cares more for the baby than himself, and that the mother means more to the little child than he, and so gets to work to try to alienate mother and child, in order to become the supreme parent, who is the more dreaded and obeyed, if not the most loved. Then comes the teacher, who claims the child as hers for a time, more or less injuriously, according to the extent of her unresolved childish wishes for a child of her own, to love or to punish. Constantly the child is being made

to serve a double purpose, to represent him or herself in the past, some other child from the past, the actual persons of the present-day child and also a weapon in someone's hand to achieve what could not otherwise be brought about. The mother tries to reform her husband's habits by imploring him not to behave so before the children; the father will teach his boy to use obscene words to annoy his wife. The mother, gaining practically no love gratification in her marriage relations with her husband and no companionship from him, will often lavish her starved affections upon her children, loving some and hating others in place of different other persons; making the child thus a recipient of too much passionate adult love, thwarted irritation or confidences unfit for childish participation. Those, however, who take up work in nursery schools or institutions of this kind are apt to be unmarried women, who are psychologically needing the presence of children for some purpose to benefit themselves in ways, that may not also bring advantage to those in their care, and for this reason one looks forward to a day, that one hopes is not far distant, when all those in charge of children, may know the rudiments of psychoanalytic discoveries, especially where the emotional and mental life of the child is concerned, so that they may not sacrifice the welfare of the children to the gratification of their own infantile desires and be able to help the parents with advice and not inhibit the healthy development of the children, in which way the most excellent work could be done in these schools for little children at their most impressionable age, two to five.

#### *Conclusion*

Among the practical results arising from this six months' experiment, the Head Teacher and myself came to the conclusion at the end of the Christmas term, that the daily attendance of someone to whom she could put the psychological and other problems that puzzled her in her work, as well as passing on the questions asked her by the mothers, was helpful. Also the few moments allotted to her at the beginning and end of the hour, with extra time should any special worry or complexity have presented itself, freed her from surplus emotion, which otherwise would have found its discharge upon the parents or the children. This probably had more effect upon her than she was aware.

Forty-five minutes was given to the child who seemed most in need of help at the time—sometimes for weeks together one child was taken day after day, sometimes alternately two children. But

many difficulties presented themselves. The others were anxious to know why I did not have everybody, and when would it be their turn to come to me. Sometimes there was a tendency to make that hour a special treat and withhold it for naughtiness with one of the inexperienced workers or the charwoman, which I had to point out was not to be desired, or they came to me because they were so tiresome. Occasionally it seemed only that the least impression was made, and yet looking back over the six months, several of the children do appear benefitted by the work and are getting on more easily at home, at school or among their play-fellows, sleeping better, or the like.

*Note on the Development of the Super-Ego*

Upon page 29 it was suggested that the two opposing ideals presented by parents whose views were in direct conflict would probably have a most injurious and remarkable effect upon the development of the super-ego of the child. Now the super-ego, being a mass of ideals presented to the child by persons upon whom the libidinal cathexis of the child has taken place, by way of prohibitions, so that the child has sacrificed his or her primitive wishes or strivings after pleasure in order to maintain the love or approbation of the loved person, and to this extent identifying with this person, we see the following cleavage in the formation of the super-ego taking place.

The mother will be usually in these cases inclined to present to the child a somewhat exaggerated ideal where cleanliness, and other anal-erotic and masturbatory pleasures are concerned, good manners and the like, partly to train the child to be as unlike the father as possible, partly in order to reproach the father through the child. On the other hand, if the child should be a boy, through much tenderness and outward manifestations of affection lavished upon the child, the father denying her all gratification, she may prematurely awaken or stimulate precocious sexual impulses in the boy and in no way thwart the fixation to herself which arises from the oedipus situation but rather encourage it. In this way she at once prohibits and encourages various impulses, or even various aspects of the same impulse in the child simultaneously, so that by incorporating her ideals, he incorporates a dissociation.

But no child confines his entire affection to one parent, however apparently unattractive may be the other. The most disagreeable parent always appears the most powerful and for this reason becomes

feared and admired by the child who seeks to imitate this means of gaining the same attention. The father, living in a state of dissatisfaction, if not actual enmity with his wife, will often, in order to annoy her, definitely try to gain the affection of his children, to turn them from her, or in order to provide an outlet for his own thwarted affections. In order to show his hostility to his wife, he may encourage the children to disobey her, go against her wishes, show them that her ideals are unnecessary or absurd, and that his own standards provide more pleasure and less sacrifice. Thus the conflict is fostered and the love of the child and the possibility of the formation of ideals is torn into many shreds. The oedipus situation becomes acute, the father, it is true, strives to thwart the son's love of the mother, not because of his love for his wife, but because of his hatred of her, and his jealousy of the child. He may put the child in place of the wife and in this case increase the little boy's feminine identification and later tendency to homosexuality, which we frequently see in these cases.

In the case of the little girl, the mother dissatisfied with her husband, may turn to the small daughter and find in the child a love-object of the same sex and yet at the same time foster in this child the masculine trends, in order to find consolation from the unsatisfactory husband. The little girl will be in the same predicament of choosing between her parents. She may definitely leave one and cling to the other, form her ideal from the mother's precepts and prohibitions or the father's standards, becoming either homosexual or heterosexual in tendency in consequence.

Dr. Ernest Jones, in an admirable paper on "*The Origin and Structure of the Super-Ego*," in the *International Journal of Psycho-Analysis*, Parts 3 and 4, and the *Zeitschrift für Psychoanalyse*, 2 and 3, 1926, points out that "a necessary condition for the process of incorporation (of the super-ego), is that the object incorporated must have thwarted the love impulses of the subject." Therefore the thwarting by the parent of the same sex leaves the child the way of identification only to regain the object without guilt, that is heterosexuality, but if the thwarting is from the parent of the opposite sex, it throws the child back upon the parent of the same sex for affection, and still leads to identification with the thwarting parent, which means homosexuality.

In these cases when both parents are at the same time thwarting some manifestations of impulses and stimulating others, when one parent mocks and derides the ideals expressly set up by the other,

the child's love of parents must suffer grave injury. The deciding factor for the final result may possibly rest upon the fundamental bias toward a masculine or feminine tendency on the part of the child, the impulse to desire one parent rather than the other as a love object, or the wish to identify with one more than the other. It is difficult to determine which is the earlier occurrence in the child's character structure. When the factors are not definitely weighed upon one side or the other, the conflict is probably still more acute, definite dissociation may occur or even varying and alternating identifications, with the formation and reformation of ideals and the substitution of love-objects that rapidly follow one another. This state of affairs will be the most disastrous of all for the developing character formation of the child, since it is derived from an unresolved conflict between the love of both parents, and the impossibility of incorporating the opposing ideals and yet the vigorous attempt to do so because of the existing love of both parents at the same time.

## THE TOOTH AS A FOLKLORISTIC SYMBOL

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Freud says in one place: "It is very interesting that among primitive men circumcision is combined with or replaced by the cutting off of the hair and the drawing of teeth, and that our children, who cannot know anything about this, really treat these two operations as equivalents to castration when they display their fear of them."

"Castration and masturbatory fantasies (fellatio and cunnilinguis)," according to Jelliffe, "are frequently associated with dreams of 'losing a tooth.'"

In Freud's "General Introduction to Psychoanalysis" we find the following passages: "A particularly remarkable dream symbol is that of having one's teeth fall out, or having them pulled. Certainly its most immediate interpretation is castration as a punishment for onanism. . . . Especially noteworthy, however, is the representation of onanism, or rather the punishment therefor, castration, by the falling out or pulling out of teeth, because there is a parallel in folk-lore which is probably known to the fewest dreamers. It does not seem at all questionable to me that the practice of circumcision common among so many peoples is an equivalent and a substitute for castration. And now we are informed that in Australia certain primitive tribes practice circumcision as a rite of puberty (the ceremony of the boy's coming in age), while others, living quite near, have substituted for this act the striking out of a tooth."

"The idea of teeth, in dreams," writes Jones, "is often symbolically related to that of child birth, a connection that is hardly ever found in consciousness; in the Song of Songs we read: 'Thy teeth are as a flock of sheep, which go up from the washing, whereof every one beareth twins, and there is not one barren among them.'"

From these quotations as well as from a great number of illustrative dreams, as reported and analyzed by Freud, Stekel, Rank, Strag-

nell and others, it appears that teeth, particularly aching, decayed or cast teeth, are met with quite frequently in the symbolic expressions of dreams; it is further evident from Graven's article and, we may say without exaggeration, from every neuropsychiatrist's experience with his own patients, that toothache occasionally plays a not unimportant rôle in the symptomatology of the psychoneuroses and, in many of these cases, disappears more readily under psychoanalytic than under the dentist's treatment. It has become a well established fact, almost a "textbook truth," that in the vast majority of interpreted dreams in which the tooth appears, this organ represents a sexual, namely, phallic symbol.

It was masterly demonstrated by Freud, by White, Róheim, Abraham and others that the very same mechanisms are active in the formation of symbols in dreams, in the "symptoms," delusions and hallucinations of the psychoneuroses and psychoses and in the manners and customs not only of the savages, but also of the civilized nations. The application of psychoanalytic methods threw a thousand rays of enlightenment upon the mysteries of folk-lore, for which, until a very short time ago, too many and too various interpretations had been offered by the single authors, a fact which always indicates that no uniform and satisfactory explanation existed. As a reward, folk-lore has enriched our psychoanalytic experiences, confirmed them wherever such confirmation seemed to be necessary and made this method a psychological system, a "Weltanschauung," in place of a mere therapeutic measure intended to cure the psychoneuroses. A comprehensive representation of ethnology, as seen from the view point of the psychoanalyst, remains to be written.

Innumerable are the superstitions, manners and customs centered upon the teeth, their eruption, their diseases, their loss, their fate outside of the oral cavity, and the various forms of their artificial mutilation. Although I have collected the material for more than seven years from anthropologic, ethnologic and dental journals, from books on the same subjects, from the reports and diaries of explorers, from oral communications, from museums, through travels and from every other possible source, I still believe that by continued endeavors it could be augmented *ad libitum*, if not *ad infinitum*. I mention this because it demonstrates better than anything else what enormous attention is paid and what huge importance is attached to the teeth all over the inhabited earth. No other part of the human body indeed, with the exception perhaps of the eyes and the genital organs, disposes of such a wealth of folk-lore as do the teeth.

Well known is the story of the foundation of Thebes. "Father" Zeus, disguised as a bull, kidnaps Europa, the daughter of Agenor, King of Sidon. Her brother, Cadmus, leaves his home country and wanders about the world to bring her back. He does not find her. When in Boeotia, he has a fight with a dragon. He kills the dragon and plants the monster's teeth into the earth. Armed men grow out of the earth, who in an atrocious fight kill each other with the exception of five with whose help he builds Thebes. Many a thing can be learned and was learned from this legend. We wish to confine ourselves to the part occupied by the dragon's teeth without, of course, disregarding their connection with the rest of the narration. Dragons being undisputable male symbols in the interpretation of dreams as well as in folk-lore, the teeth taken from the animal's mouth (sexual opening) cannot but be the symbolic representation of semen which indeed serves as "seed" to be planted in the earth. Ovid speaks of these teeth literally as "*populi incrementa futuri*" and "*mortalia semina*." Since this act takes place in Boeotia, the classical soil of incest legends (Oedipus), its interpretation does not seem to be difficult. The teeth or "seeds" are immitted into Mother Earth whose name, moreover, is Europa, that of his sister whom he had wished to find. I remember reading of a dream in which a group of boys were having a swimming race and only one of them reached the opposite bank; analysis revealed that the boys represented the semen of which but one particle reached the ovule with the result of conception. The parallelization of the boys and the dragon's teeth becomes still more plausible if we cite a dream quoted by Freud from Schirmer, where the dreamer sees "two rows of beautiful boys with blonde hair and delicate complexions stand opposite each other in preparation for a fight, fall upon each other, seize each other, take up the old position again, and repeat the whole performance; here the interpretation of these rows of boys is plausible in itself, and it seems to become convincing when after this scene the dreamer 'pulls a long tooth out of his jaws.'" In this dream very evidently ejaculation, distorted in a drastical and yet easily recognizable and very vivid form, is immediately followed by its punishment, consisting in castration. It gives us at the same time the key to the understanding of the battle between the armed men growing out from the earth. As in dreams and in primitive poetry the hysteron-proteron principle is met with quite frequently, so it is in the myth narrations. The race of the boys in the water (very common symbol of birth fantasies), or the fight of the two rows of boys in Schirmer's

dream is here postponed; only very few of the ejaculated "seeds" become victors in the race or battle, they are the offspring with whose help Thebes is built. With this the analysis of the Cadmus myth and the part played in it by the teeth is not exhausted by far. The dragon in ancient and medieval times was a fabulous monster who in very many respects may be compared with the ideas centered upon the devil in our day. The devil in dreams and otherwise very frequently represents the father. The dragon, indeed, gives the wanderer riddles to solve; he is curious, inquisitive, "asks questions," would not let the wanderer go wherever he wants to go, he is in his way, interferes with his wishes. Cadmus has to rid himself of the father who stands between him and "Mother" Earth and who had claimed Cadmus' sister for himself by kidnapping her (as Father Zeus; Jupiter = Dies piter). He fights the dragon and kills him. Now he may identify himself with the father sexually. It is Athena, the life-giving, offspring-procuring goddess who advises him to take out the dragon's teeth and to plant them. He castrates his father by pulling the dragon's teeth and claims his potency for himself. Here we have another, distorted, "Oedipus" motive: Agenor—Zeus—the dragon = Laios, Mother Earth—Europa = Iocasta, Cadmus = Oedipus.

In the Cadmus myth, thus, the teeth symbolize both semen and phallus, since their being taken out stands for both ejaculation and castration. The equation tooth = phallus is not unknown to the etymologists. Zehetmayr found the root of German "Zahn" to be contained in the name of the god Wuotan = penetrans. In southern Germany there exists a dialect word Baunzân (or Bauchzahn = belly-tooth), designating some kind of a food, the form of which reminds one of "the genital of a boy." "It seems," says Ploss, "that the people thought of a resemblance between the teeth and the genital organs. Then the tooth would, at least among certain peoples, be the direct image of the phallus and an indirect picture of the individual as a whole."

That the phallus is indeed very often taken as a *pars pro toto*, is a well known fact. That the tooth as a phallic symbol is bound to undergo the very same rules, may be demonstrated by various examples. In a psychoanalysis reported by Freud, the expected extraction of an aching tooth could be identified with the wish of having the dead father living with the patient again; the fulfilment of the desire appears in the quoted dream in this form: "Father is dead, but has been exhumed and looks badly." Folklore knows of

quite a few instances where the tooth is used to designate an individual. The family names: Tooth, Dent, Zahn, Zub are not uncommon. The Roman tribune Lucius Sicinius and the consul Manius Curius are said to owe their surname "Dentatus" to the fact that one or several of their deciduous teeth had come through before they were born. Brenner tells of the cannibal King Si Gallak in Sumatra who owned a bamboo box which he valued very highly because of the fact that in the lid of this box there was mounted a tooth from a killed and eaten enemy whom he hated terribly. Through the medium of this tooth he felt himself able to persecute this fallen enemy with his vindictiveness, even beyond the realms of the living. Each time that he closed the lid of the box he would beat the tooth thereon, and was said to have the agreeable feeling that he was giving his enemy thereby a veritable slap in the face. Si Gallak later suffered the same fate as he had meted out to this enemy of his; he was captured, killed and eaten. His teeth were likewise knocked out of his skull and the enemies who had been his Nemesis mounted these upon their sirih boxes. When they shut the lid of these boxes, so was their explanation, they had the feeling that it was as though they gave to Si Gallak himself "a slap in the mouth."

If we bear in mind that not the tooth as such but in its property as a phallic symbol is identified with the individual, we understand easily the widespread popular belief that when one dreams of losing a tooth, this means that one is going to lose a member of the family. Freud speaks of this interpretation as incorrect, or at least "correct only in a scurrilous sense." This belief which is common almost everywhere (mostly it is "one of the family," in the Talmud the dreamer's children, in some parts of southern Germany the dreamer himself whose death is predicted), is an instinctive approach to the correct interpretation given by psychoanalysis that loss of teeth stands for castration, or loss of sexual functions, or sexual "death."

It may perhaps be objected that we simply transfer to popular beliefs and customs the experiences gained through the interpretation of dreams and psychoneurotic symptoms. It is true that in the analysis of folklore we cannot take refuge in the valuable and indispensable aid of free association. If we ask the superstitious mother in Germany why her little boy will have healthy teeth if she swallows his first cast milk tooth, or if we request the Australian negro to explain why he knocks out his children's front teeth at the time of puberty, the answer will in both cases be equally unsatisfactory,

"conventional," or there will be no reply at all, since the reasons for so many customs are not known to those practising them. The true motives of the centuries and even millennia old ceremonies have, if ever realized, long been forgotten and replaced by later elaborations, which differ from the real interpretation about as much as the psychoanalytic meaning of a dream may differ from the plump and arbitrary dream-book "symbolism." Analysis of folklore would, therefore, be practically impossible without utilizing the material obtained in the allied work with dreams and symptoms. That they are allied, was sufficiently demonstrated by Freud (*Totem and Taboo*), Storch, and others, and by White's ingenious theory of the "racial unconscious."

We may, therefore, without restriction identify the loss and diseases of teeth with castration, as is the case in dreams, toothache being a premonitory warning that the loss or castration might, or should, occur soon. As soon as we do this, we find instantly that so many, if not all, "magic" toothache remedies are not as bewildering and meaningless as they must otherwise appear. If toothache, not only in dreams, but also the actual dental irritation is a punishment for onanism or other sexual perversities, either actual or repressed, then the delict can be made good only by means of a regular, "normal," sexual intercourse. This is the case in the vast group of toothache charms which, in my book on the "Folklore of the Teeth,"\* I have comprised under the heading of "transference of toothache." In Anhalt, toothache disappears if one silently makes a hole in a grave in the churchyard at midnight, takes a mouthful of grain, and spits it into the hole. He must, however, be sure and select the grave of an individual of the opposite sex. The insertion of grain into the earth through the medium of the oral cavity reminds one very vividly of Cadmus' insertion of the teeth. It also may again suggest the thought of the fulfilling of an incestuous wish (Mother Earth), thus intimating that the toothache, caused by the repression of this desire, should be cured by its symbolic gratification. Similarly, in Brandenburg toothache is cured if the patient chews peas with the ailing tooth in the churchyard and then throws them into a newly made grave. Or one takes a mouthful of salt and goes with it in the evening silently to the churchyard; there one makes a hole over the last grave, crosses two blades of straw over the hole and spits the salt upon it. In Styria and in Bohemia, one chews a crust of bread with the ailing tooth and spits it upon an ant-hill with-

\* To be published soon.

out looking back as one leaves the place. The basic act is the same in all these and in many other similar examples: ejaculation with the effect of fertilization. The latter aim becomes even plainer in the custom of curing toothache by going to a well, taking a mouthful of water, keeping it in the mouth for a while, then spitting it out again into the well: water being a well-known birth symbol, the aim of fecundation can hardly be questioned. The custom is prevalent in the Odenwald, in Franconia and in Swabia. The inhabitants of the Rheinprovinz, in the case of toothache place a broom on the floor of the church and believe that he who happens to pass first over the broom becomes the new bearer of the pain of which the former sufferer has rid himself by the ceremony. Here the underlying thought is a little different from that in the preceding cures, "stepping over," as Róheim (and also Jelliffe in a short note abstracting Róheim's paper) demonstrated, stands for coitus; toothache, in this case, is evidently a punishment for coitus, and the one who steps over the broom, takes over the patient's pain. One may also think of "übertreten," to overstep, and interpret the act as a sexual transgression which deserves castration. A fifteen-year-old boy whom I had the opportunity to observe dreaded to step over sticks and stones; he said that they suggested to him phallus and testicles and if he would pass over them, this would be identical with homosexual intercourse. This perhaps is the clue to the interpretation of the Rhenish custom.

A very common, almost Pan-European, toothache-cure consists in the pegging, plugging, boring or beating of small sticks or splinters or nails into a tree. The tree in dreams usually (not always) is a male symbol. But we know both from mythology and philology that trees were also thought of very frequently as representations of the female. Adonis was born from a myrrh and Attis from an almond-tree. According to Germanic mythology, Odin and his two brothers went to the seashore where they found two trees, ash and alder, and they made a couple of them, a man (Ask) of the ash, and a woman (Embla) of the alder. It is a strict grammatic rule in Latin that names of trees are invariably *feminini generis*. In the Germanic and Slavonian languages most trees are feminine (*die Erle, Eiche, Fichte, Birke, Tanne, Kiefer, Esche, Buche, Linde, Akazie, Weide*;— *ta sosna, lipa, wierzba, brzoza*). Milton (*Paradise Lost*, Bk. IX, L. 1,099) says: "And daughters grow about the mother tree." To be cured from toothache a piece of the bark (hymen) is usually removed from the trunk, and a splinter or a nail

driven into the tree in the place of the opening: again the performance of coitus, to "make good" and to be freed from the dental punishment for masturbation. In the course of centuries, around this nucleus naturally a great number of detailed prescriptions were formed, which exhibit a different appearance in the various regions where they are carried out minutely, but still show a resemblance close enough to be recognized as having the same original source. If, in Austria and elsewhere, a door is often chosen as the place for "nailing the toothache," the symbolic significance of the act becomes still clearer, as the door is a well known female symbol. The nail (or splinter) may also be deposited in a cellar, in a dark and moist place, "where neither sun or moon shines." In all these instances the "magic connection" between the tooth and the nail or splinter is established by poking the gums in the vicinity of the tooth with the implement employed "until blood comes"; thus the phallic properties of the tooth are transferred to the nail or stick which, now, just like the tooth, becomes a representative of the individual suffering from toothache.

Another widespread group of dental folk-remedies consists in invocations, in written and spoken charms. In assorting this vast material, I found to my great astonishment that the numerous charms could be reduced to two basic formulæ: those in which the number three plays an important part, and those in which the moon is invoked. "The figure 3," says Jelliffe, "is frequently used as a coitus symbol." Of the moon, Freud says, "The pale moon becomes the white 'bottom' (Popo), which the child soon recognizes as the place from which it came." The moon as the female representation in mythology appears in the contrast between Helios (m.) and Selene (f.), Sol (m.) and Luna (f.), Shemesh (both m. and f.) and Lebanah (f.). The eclipse is thought of by a number of primitive peoples as being due to the coitus between sun and moon. The Japanese believe the sun and the moon to be the father and the mother of the Kami (gods). In a great number of toothache charms the invocation of the moon is combined with the number three in some form: again a symbol of coitus as expiation for the "unnatural" sexual act causing the toothache, and perhaps also as fulfilment of an incestuous desire if we think of the moon as the mother. If, in the charms, the pain alone, or the aching tooth is offered to the moon, this is suggestive of the congestive sensation common both to the dental pain and the erection of the penis.

We can now understand easily the following toothache cures. In

Fehrbellin, Brandenburg, one drives a nail into a tree, yet so that it can be extracted with the hand; then one blows his breath three times into the hole (Wundt speaks in such cases of "Hauchzauber," which itself calls for further interpretation), each time in the name of the Holy Trinity. In Lichtenberg, near Berlin, the aching tooth is poked with a nail to the point of bleeding, whereupon the nail is beaten into a tree on that side which is directed toward the water (aim of fecundation).

The ambiguity of this procedure, which was intimated on a few previous occasions ([1] "normal" coitus "to make good," [2] fulfilment of a repressed incestuous or homosexual desire) is striking in this Prussian (Brandenburgian) custom. People suffering from toothache borrow a small nail with a thick head from a neighbor, poke their aching tooth with it and beat it into an oak-tree (*die Eiche*) which stands on the border of a forest. The oak-tree is in Germany a symbol of strength and manliness. The tree standing on the border of a forest stands both for penis and clitoris plus the pudendal hair.

The cure of toothache is very often carried out with the help of fingernails, or of hair, or both. There may be some truth in the statement made by Schütte, that the people forgot that "the nail must be one of iron or wire" and thought of fingernails instead. The use of fingernails, then, in the treatment of toothache, would be based upon a philological error, and from the fingernails the magic significance might have been extended later to the employment of hair. It is indeed a fact that the inhabitants of Wedtlenstedt, near Brunswick, if bothered by toothache, cut the nails from their fingers and toes on three successive holidays and bury them in the ground after sunset, accompanying the act with the same formula, with which, in other parts of Brunswick, an iron nail is addressed when driven into a tree. I do not believe that the philological resemblance is alone responsible for the use of fingernails and hair for the purpose of toothache-treatment. These organs have always played a very important rôle in magic charms. Almost everywhere the custom is found of depositing them on certain places so that they may be found after death; their loss would greatly interfere with the expected reincarnation. Considering the fact that teeth, too, have the same fate after leaving the oral cavity, their folkloristic relation to fingernails and hair becomes quite evident. The usual interpretation of the use of these organs in dental folk-therapeutics is sought in the belief in the demonologic origin of diseases. In the "transference" customs of nailing and plugging the toothache, the demon,

or the ill-making, pain-producing principle, is obtained by poking the gums until they bleed, and then the blood-stained splinter or nail is deposited in a tree, or a wall, or a door, or the ground, or running water, thus imprisoning the demon and keeping him from returning to his former residence. Hence the belief that if the splinter or nail happens to be withdrawn from the tree, the toothache would reappear again. Another mode of thinking is that the demon causing the toothache ought to be pacified with something. Since the patient wishes to keep his tooth and get rid of the pain, he offers another organ instead, an organ the removal of which causes no discomfort, that is, the fingernails or hair. Toothache being a symbol of castration or a warning that castration might, or should, take place (the dreams of dental irritation usually end with the dreamer taking a tooth out of his mouth), the sufferer accepts this punishment as one he deserved, but instead of giving the tooth away, he undergoes the process by cutting his fingernails or hair. (Compare the significance of tonsure as a vow of celibacy.) Occasionally the fellatio-cunnilinguis component is represented by the prescription that the nails should be bitten off. If, in many places, the nails or the hair should be deposited in the earth or in a tree-hole which, then, is plugged with a stick or an iron nail, this again is suggestive of ejaculation (hair = spermatozoa).

It is more than a bon mot if Philip Massinger, in his "Parliament of Love," says:

"I am troubled  
With a toothache, or with love, I know not whether;  
There is a worm in both."

In Norfolk, England, toothache is called the love pain. Worms, in old Germanic myth, are identified with serpents and dragons (*cf.* "Lindwurm"). The horror against snakes usually also exists against worms. Serpents are phallic symbols. Worms have the same significance. They are made responsible for both love and toothache. (Claude Tillier, "Mon oncle Benjamin," compares the feelings of a woman who does not love her husband to a toothache which would not leave her for an hour. There is, according to a German saying, only one certain condition that can be compared in its painfulness with toothache, that is if you are in love and cannot woo.) The toothache demon of the Bosnian gypsies, Bitoso, has the shape of a worm with four heads which penetrate the tissues and produce the pain. Scribonius Largus was the first author who men-

tioned worms as being the cause of bad teeth, but it is known that far back in the times of the domination of Egyptian culture this idea was not uncommon nor new. In Madagascar the sufferer from toothache is described as being "marary olitra" (poorly through the worm). The Algonkian Indians speak of the affliction as "mosewa-bite," a worm in the tooth. Everywhere in Europe and in Asia (India, Japan, China, etc.) the uneducated people believe in the worm etiology of toothache. We are, of course, reminded of the resemblance of the dental pulp to a worm. But at the same time it is, as Massinger instinctively felt, that the worm in its quality as a phallic symbol is thought of as the cause of love and toothache. The "penetrating" worm, dwelling in the dental cavity and causing the sensation of congestion and pain, strongly suggests the thought of the sexual act.

Very great significance is attached to the appearance of the first tooth. In the Germanic countries, among the Semites, the Dravidas, and the negroes of Jamaica it is common to distribute gifts at the occasion of the eruption of the first milk tooth. The Nordic god Frey was given Alfheim, his fairy palace, as a teething-gift (*tanfé*). The same bestowal of gifts is incident with two other conditions of undoubted sexual character: puberty (in the form of "confirmation-presents," "bar mitzvah-presents"), and wedding. In ancient India the appearance of the first teeth was believed to be of the greatest importance to the child and also to the other members of the family, particularly the parents. There exists an old hymn referring to this superstition (quoted from Avesta VI, 140):

"These which growing large, like tigers wish to eat father and mother, these two teeth, Brhaspati, make them propitious, O Jatavedas.

"Eat rice, eat barley, and eat sesame: this is the food which is meant for you; do not injure father and mother.

"Invoked are the two united teeth, that they be kind and auspicious; may your dreadfulness turn elsewhere, teeth; do not injure father and mother."

Can there be a stronger expression of the fear of incest, a stronger appeal for protection against the turning of the libido towards the parents?

The phallus has always been a symbol of manliness, strength, power. The tooth as phallic representation naturally shares these properties. Even Aristotle thought that a man has more teeth than a woman. Hercules was supplied with a threefold row of teeth. If

an individual is born with one or more teeth already present in the oral cavity (Manius Curius Dentatus, Papirius Carbo, Louis Quatorze, Mirabeau, Mazarin, Broca are said to have brought teeth with them from their intra-uterine life), an unusual fate is predicted to him. In the Romanic countries such children are taken for future celebrities. Amongst the other nations they are considered dangerous to their families and communities, and treated accordingly. The country people of Hungary think that children who bring teeth into the world are changelings, "táltos," who shortly after their birth were exchanged by witches; they are exposed to ill-treatment and general contempt. They can, however, arrive at happiness and even at great power, if at the age of seven years they succeed in saving the tooth in their fight with the older sorcerers, that is if they can keep from being castrated. In England infants born with teeth arouse suspicion; they are called "hard-bitten ones."

Among the Slavonian and Ural-Altaic nations such children become sorcerers or witches. If the teeth of the new-born are taken out at once, then the bad weapons are removed, the danger averted, and the child from then on becomes a normal mortal and will be harmless. The act of castration takes the unusual power from him. Shakespeare knew of the vampire-like qualities of such an individual. Of Richard III, he says:

"That dog, that had his teeth before his eyes,  
To worry lambs, and lap their gentle blood."

And, in "King Henry VI," Gloster says of himself:

"The midwife wonder'd, and the woman cried,  
'O, Jesus bless us, he is born with teeth!'  
And so I was; which plainly signified  
That I should snarl, and bite, and play the dog."

The Basutos mercilessly kill each baby born with teeth. They also murder each child presenting the upper incisors before the lower ones. So do the Wanyika, Waseguha and Wakikuyu, the Wasaramo, the Malapa in Transvaal, the Wasambara and Wakilindi. It is, in the belief of these tribes, the destiny of such children to ruin their whole families if they are allowed to grow up. The abnormal growth of the teeth predicts abnormal power, and therefore danger to the relatives. The Hindoos say that a child whose upper teeth appear first, brings great danger to the mother's brother.

A vast field of the folklore of the teeth is occupied by the various

forms of dental mutilation. The authors reporting these customs usually do not tell of the ideas which the primitive people have when they mutilate their teeth. The Tajakilao, "the teeth-removing Kilao" (eastern part of Kweichow), who take their girls, on their wedding day, out of the house and break out two of their incisors, call this act "damaging the husband's house." The native girls of Formosa have their two upper central incisors removed at the time of puberty "so that they can breathe better and more wind can enter their bodies." The Kaitish in Central Australia believe that in the beginning two serpent brothers knocked out one another's teeth, and that this was the origin of the custom. The inhabitants of Celebes have a special legend attempting to explain why they have accepted the custom of filing the teeth. "Once upon a time there was a king who lived happily with his wife, the queen, until he met another girl who was younger and prettier than his own wife. The queen noticed to her greatest displeasure, that her husband preferred the girl to herself. In her wrath she ordered her rival's teeth filed, in order to spoil her looks for lifetime. But the expected mutilation had just the opposite effect, the girl looked prettier than ever before, the king made her one of his wives and loved her more than the others, of course. Since that time it became a common custom among the people of Celebes to file their teeth."

According to an ancient Bantu myth, death enters the human body through the teeth. The Ovaherero, a southern Bantu tribe, produce a triangular gap between the two upper incisors, the Ovambo notch the lower front teeth. They give a very interesting reason for doing so: "Omusisi (the personification of death) went in through the upper notch of the Aashimba-Ovaherero, but failed to go out again, because the Aashimba (the Unlucky) have no lower notch or osheelo (door). Therefore the Ovambo were wiser and made the osheelo below to give the enemy a chance to get out of the body again. They are Aujamba (the Lucky)." In Oshikuanjama this dental gap or notch is called oshiwalakifi, or sign of the causer of death.

The Hamito-negroid Masai and Wandorobo produce a wide triangular notch between the upper central incisors. They say that they could spit out so much better through the dental gap. The Masai spit at an individual as a sign of reverence and friendship.

The commonest reasons for dental mutilation of which seven forms may be distinguished, as given by natives and by explorers, are punishment, mourning, beautification and tribal distinction, very

rarely religious prescription. An approach towards the primary significance of the fashion is made by the Japanese whose women used to blacken their teeth before marriage "in order to look less attractive to other men and keep the husbands from being jealous."

Freud, Reik, Róheim and others taught us to look upon the non-therapeutic removal of teeth as equivalent for circumcision-castration. This also holds true in the case of the other forms of dental deformation, such as amputation of the crown, production of dental prongs and notches, filing, and dyeing. This makes it intelligible why the ancient Egyptians dreaded the extraction of teeth as one of the most disgraceful and degrading forms of punishment. This also gives us the right understanding of the task which Sir Huon of Bordeaux, in Wieland's "Oberon," receives from Charlemagne whose beloved son Charlot he has killed, to make a pilgrimage to the Orient and, arriving in Babylon, to ask the mighty caliph, Charlemagne's powerful rival, for four of his molars and a handful of his gray beard.

The Kaitish of Central Australia throw the teeth which were knocked out "for decorative purposes" in the direction of the Alcheringa camp of their mothers. This camp is the region where in mystic olden times the heroes lived, who are again and again, reincarnated in the mothers of the Kaitish children. According to the Kaitish traditions, the Alcheringa heroes used to hide their prepuces in their nanja trees. The boys of the Goulburn tribe, accordingly, bring their upper front teeth which they are to knock out themselves, to their mothers who hide the two teeth in the branches of a young rubber tree. If the son happens to die, the bark of the bottom of the tree is peeled and burned, and the remaining stump is considered a monument to the deceased. The Gringai of southeast Australia and the Kamilaroi of New South Wales knock out their children's front teeth at the time of puberty; the removed teeth are given to the mother of the boy operated upon. Among the Warramunga of Central Australia when a girl's tooth has been knocked out, it is pounded up and the fragments placed in a piece of flesh, which should be eaten by the girl's mother; when the same rite has been performed on a man, his pounded tooth must be eaten in a piece of meat by his mother-in-law. (Similarly, in Silesia mothers sometimes swallow their children's cast teeth in order to save their offspring from toothache. Among the Wendish populace of the Spreewald, if a child loses its first tooth, the mother is

supposed to swallow the tooth of her son, the father that of the daughter.)

This combination of castration and offering the tooth-phallus to the parent is in some regions of Australia augmented by another factor, that of fecundation. The Warramunga perform the operation near a pond at the end the rain season if they want to have sufficient moisture and good weather. The Tsingilli wait with the performance of the rite until the termination of the rain season; they throw the extracted teeth into a water-hole and expect that it will banish rain and clouds. Among the Gnanji, the mother buries the extracted tooth near a pool in order to make the rain stop and more water-lilies grow in the pool. Rain is a fertilizer. The golden rain sent by Zeus impregnated Danae. If the rain is to be stopped, it should be replaced by another, not less efficient, fertilizer. Such is the extracted tooth, symbolizing both phallus and semen. The insertion near a pond or pool with the subsequent growth of water-lilies stretches the idea of birth following impregnation.

Instead of being given to the mother, the cast deciduous teeth are generally offered to a mouse, with the request to take the tooth and give the child a stronger and better one. This custom is practised all the world over. Rocholz believes that the mouse is brought into connection with the children's teeth for this reason, that it is an attribute of Saint Gertrude, and that this Saint had taken over the functions of an heathen goddess, Holda (Frau Holle), who was worshipped as the mother of all creatures and the patroness of fertility, together with the offices of Berchta, a German fairy and probable origin of the "White Lady." On the other hand, we see that a great number of non-Germanic and non-Aryan peoples, who know nothing of Holda-Berchta, have exactly the same custom. Julius von Negelein sees in it an offering to the spirits of the ancestors, who in the olden Indo-Germanic times were pictured as mice. The Armenians still believe that the manes of the deceased members of the family settle in the hearth in the form of mice. The fireplace is sacred to the Armenians and they sacrifice to the hearth their cut hair and finger-nails and their shed teeth. It may be added that in Bavarian slang mouse is the term used for vulva, also for uterus ("Gebärmutter"). Says Freud: "A mouse is a thing that so many women are afraid of, and yet it is at the same time a very favorite pet name; many a girl who is delighted to be called so by her lover will scream with terror at the sight of the dainty little creature itself."

Many more instances could be mentioned, which all may be reduced to the very same formulae mentioned above. Suffice it to add, for instance, that teeth, like other phallic equivalents, are very extensively used as amulets against disease and danger, against the evil eye and as fertility charms (in ancient Rome and Samoa; according to Pliny, the first tooth which a child has shed cured pain of the uterus); on the other hand, phallic equivalents are very extensively employed as amulets against toothache and uneasy dentition.

Summarizing, we may make the following basic statements:

1. In folklore, the tooth is a sexual symbol, standing for both phallus and semen.
2. The loss of a tooth, either accidental or physiological (dentition) or in the form of voluntary mutilation stands for castration, as punishment for onanism or other sexual perversities.
3. Toothache symbolizes threatened castration; it is guarded against by measures which "make good" for the crime to be punished, by means of a symbolical performance of the normal sexual act with the aim of fecundation.
4. The incest motive and bisexual fantasies again and again recur in the analysis of dental folklore.

## THE PSYCHOBIOLOGY OF THE CASTRATION REACTION

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*(Continued from Vol. XIV, page 446)*

### IV. THE CASTRATION COMPLEX AND ITS SYMBOLIC EXPRESSIONS

The psychological relations between castration and its symbolic manifestations have occupied the minds of the psychoanalytic group of students for some time and so numerous are the points of importance and so frequently are they hidden in unexpected places, or have been mentioned in literature bearing other titles, that a thorough comprehensive review of this subject would require a minute perusal of the entire mass of psychoanalytic literature. This I have attempted to do only in small part, but it has been done with the hope that in spite of its obvious limitations, a small service will be rendered by way of bringing together some information which was formerly widely scattered.

Particularly by those who have to do with mental disorders, suggestions of the universal castration complex are constantly noted among the symptomatic expressions of the patients, as examples, suicide as castration—a desperate elimination compulsion to escape perverse cravings; attempts on the part of the patient to locate symptoms to be removed surgically are castration compulsions; castration phantasies as ideas or comments on having genitalia cut away or expressions on the part of the patient that he deserves to have them cut off; castration fears, or ideas of emasculation by enemies, supposed threats of surgeons, fears of pathologic atrophy, etc.; and finally the whole group of traumatic self-castrations for the self-cure of masturbation, or as part of the struggle to protect himself from perverse homoerotic cravings.

The psychic relations between and substitutions of other parts of the body for the genital organs are also well recognized among the initiated. Particularly is this true of the eye substitutions for castration of which there are many examples in the literature, and recently Bryan (29) has given us a short but adequate account of a

castration fear in a patient, who had suffered for many years with an extreme horror of the possibility of vitriol being thrown in his eye.

Stärcke (30) states that in psychoanalytic literature "the term 'castration complex' is a network of unconscious thoughts and strivings, in the center of which is the idea of having been deprived or the expectation of becoming deprived of the external (male) genitals. This complex is a general one, probably universal, but the intensity of its effect varies"; a definition which he does not adopt and he classifies the castration fears and wishes as follows; the first three mechanisms mentioned being wishes, strivings or fears, and the fourth type being principally the infantile theory of the "woman without a penis."

- I. I am castrated (sexually deprived—slighted), I shall be castrated.
- II. I will (wish) to receive a penis.
- III. Another person is castrated—has to (will) be castrated.
- IV. Another person will receive a penis (has a penis).

To produce the castration complex the trauma may not be in the form of such direct threats as "you will go insane"—"become an idiot"—"you will be punished," etc., but other articles the child attaches or plays with against the wishes of the parents are taken away, so why not the sexual organs? The complex usually starts in connection with masturbation and the child's expectation of punishment is located in the genitals and hands. Girls usually escape direct threats of cutting off the genitals. Probably Freud's (31) early description of the castration threat is still the best one to be found in the literature. Stärcke discusses four important considerations in the formation of the castration complex.

1. In consequence of the talion expectation any threat will tend to be realized in the child's fantasy at the spot in connection with which he feels a sense of sin, and as the threat is probably always uttered on account of genital manipulations, the expectation of punishment is localized to the genitals and hands.

2. It has to be borne in mind that the genitals have a certain measure of guilt attached to them very early, which is derived from the struggle regarding cleanliness, this being the first conflict between the child and its nurse. The transgression of the orders regarding cleanliness load the genital region with a primal guilt which remains fixed for life, and all further expectations of punishment are in the first instance attached to this region.

3. The third factor does not apply to all cases though I have come across some in which it has contributed to the metamorphosis of the atypical form of the castration threat into the typical one. In these cases a balanitis or a leucorrhoea has localized the anxiety of punishment.

4. The fourth reflection deals with an actual situation that occurs to every child.

Castration thoughts originate from the withdrawal of the nipple, and a penis is imagined in a portion of the body where it does not exist. Freud has repeatedly pointed out that the perversion of sucking the penis has a very innocent and infantile prototype, *i.e.*, nursing at the breast. The castration itself is carried through by the wish capacity of the secondary meanings of its symbols which express the removal of rivals and the representation of incest.

To Stärcke the castration complex may express itself through feelings of love and hate, ideas of life and death relations, relations between death and sexuality, erotic wishes, envy and jealousy trends, and the longing for justification; and he particularly singles out as the primitive castration, the withdrawal of the mother's nipple from the infant who is not fully satisfied. The fact that this may happen at each nursing and is a constant fact at the weaning, accounts for the universal occurrence of the castration complex.

Freud (32) in 1916 referred to defecation and micturition as an extragenital origin of the castration complex. He wrote, "Defecation brings about in the child the first differentiation between a narcissistic and an objective loving attitude. Another part of the connection is far more clearly recognized in the man; it is established when the child's sexual investigation has discovered the absence of the penis in the woman. The penis is therewith looked upon as a part of the body that can be detached, analogous to excrement which was the first part of the body the infant had to renounce. The old anal defiance thus enters into the constitution of the castration complex."

"Mankind has its cannibalistic stage not only phylogenetically, it is also repeated in the individual life of every human being who was fed at the mother's breast or at the bottle." (Delusions of having eaten human flesh come from the castration complex—we have all eaten human flesh in the form of the nipple.)

The infantile theory of a "woman with a penis" originates very simply from the situation of the infant at the breast. With girls the mother remains as the "woman with a penis" different from all

other women. With boys the mother's sex may be doubted even after the whole matter of sex differences is explained to them.

Sadism may arise from pain produced in the mother by cracked nipples or by the biting of the child, kissing, slobbering, biting, patting of breasts and sadistic striking complexes may have their origin here; while the flagellation mania is a transference to the later edition of the mammae, the nates. The processes of sucking, micturition, defecation and perhaps also undressing are the chief factors in bringing about a separation which symbolizes the castration.

This happiness that all mean to strive after, for which everyone yearns, is bound up with the primitive narcissism and autoeroticism. Sucking, defecation, and micturition are the kernels of this concept, but the nipple is the leader in this triumvirate and thus it happens that the mammae as mother becomes a central concept of the external world for whom the desire for reunion strives, while the nipple in the form of its later double, the penis, is perceived as the center of one's own personality, and an injury to it is felt as a severe injury to the ego itself. It is the separation in the primitive ego, the formation of the external world, which properly speaking is the primitive castration. In speaking of the withdrawal of the nipple as castration, the same thought is expressed in a different manner.

In 1922 Abraham (33) published his impressions of the castration complex in women, of which he says there is found "in the female sex, not only the tendency to represent a painfully perceived and primary defect as a secondary idea of 'having been robbed,' but also active and passive phantasies of mutilation alongside each other, just as in the male castration complex." Concerning this there are three points: (1) A girl's discovery of the male genitals acts as an injury to her narcissism, (2) hate and envy against the one who possesses a penis, and (3) the father may make a present of the penis since many presents have been given and this may have been given the brother.

The undisturbed enjoyment of early genital sensations will be a considerable aid in facilitating the renunciation of masculinity for by this means the female genitals will regain their narcissistic value.

The little girl cherishes the hope of getting a child from the father as a substitute for the penis not granted her. Later in life menstruation, defloration and wounds revive the castration complex.

According to Abraham the "Neurotic transformations originating in the female castration complex may be divided into two groups. The phenomena of one group rest on a strong emotionally toned

but not conscious desire to adopt the male rôle, *i.e.*, on the phantasy of possessing a male organ. In the phenomena of the other group is expressed the unconscious refusal of the female rôle and also the repressed desire for revenge on the privileged man. There is no sharp line of demarcation between these two groups. The phenomena of one group do not exclude those of the other in the same individual—they supplement each other. The preponderance of this or that attitude can, nevertheless, often be clearly recognized. One may then speak of the preponderating reaction of a wish fulfillment type or a revenge type," and of the homosexual type and archaic or revenge type of neurotic manifestations. Among girls there is a common infantile sex theory that the penis originally ascribed to both sexes is thought to be concealed in a cleft from which it can temporarily emerge.

Abraham also emphasizes that "women who are prone to enuresis nocturna are regularly burdened with strong resistances against the female sexual functions," that conjunctivitis neurotica and redness with swelling of nose are often erection substitutes or symbols; that in the unconscious the fixed stare is often equivalent to an erection; that tendencies of neurotic women to give themselves and others enemas, the syringe habit, and that thrusting of umbrellas into the ground and joy in watering gardens with hose are all symbolic expressions of the childish penis wish.

Vaginismus may mean to deny or not to give up the penis,—truly a revengeful castration of the man, and again functioning as castration symbols are the interests of women in mutilated men including Jewish men. On the other hand the male organ may be considered of secondary importance and here arises all ideas of immaculate conception. ("It can be done alone.")

Often frigidity as such ceases after having a child which is symbolically receiving back the penis. The child represents the penis, thus the organ is restored. "Frigidity is a necessary condition of the behavior of the prostitute. Full sexual sensation binds the woman to the man and only where this is lacking does the woman go from man to man, just like the continually ungratified Don Juan type of man who has constantly to change his love object. The Don Juan avenges himself on all women for the disappointment which happened to him once on the part of the first woman in his life, and the prostitute avenges herself on every man for the gift she had expected from her father and did not receive. Her frigidity signifies a humiliation of all men and, therefore, a mass castration in the

sense of her unconscious; her whole life is given up to this tendency."

Illness at the sight of blood and wounds is a significant defense reaction to castration cravings, and biting the male or a craving to bite flesh are castration hate phenomena. Women whose ideas and feelings are controlled or modified by the castration complex either consciously or unconsciously transfer the affect of this process to their children by criticizing before them the female sexuality or in discussing their own aversions to men.

The castration complex of the mother is a more dangerous castration enemy to the little son than are occasional threats. She is disgusted and disgusts him with the penis, but by paying more attention to the buttocks he will thus become anal erotic or develop a father fixation, *i.e.*, become homosexual.

Ernest Jones (34) in 1922 gave interesting examples of the following mechanisms: (1) The girl associating the wish for a penis with the wish for a gift from the father, (2) depreciation of the male organ as a defense against envy, and (3) castration fears connected with the deflowering of a virgin, and in the following year (1923) Alexander (35) described in detail some features in the formation of character based on the castration complex.

We have already learned from Freud that one of the earliest narcissistic wounds is the loss of feces and that it symbolizes the loss of a pleasure zone of the body, so therefore represents castration. Alexander continues along these lines of thought and conceives that "The growing human being knows that every pleasure is closely followed by the loss of the pleasure giving bodily organ (uterus—nipple—stool)—so that on reaching the pleasure of onanism he is already prepared affectively to lose the corresponding pleasure giving organ, the penis, and easily accepts the threat of castration as an obvious conclusion. The temporal sequence of the unconscious affective impressions is elaborated into a causal one (rationalized) and castration is to follow as the result of onanism. This affective basis also explains how the castration complex can play such an important part without any threat having been given—and that without drawing upon any phylogenetic explanation."

Money through its identification with feces may assume castration significance, *i.e.*, become equivalent to the penis. Kleptomania, obsessive stealing or objectless stealing may arise from a castration wish to take by force the mother from the father or to castrate the father, however classical objectless kleptomania is limited to the female sex.

A man's castration complex represents a castration trend against the father turned upon himself as a form of self-punishment intended to relieve the sense of guilt not only for this, but also for the incest craving as well. The phantasies of rebirth have been interpreted by Freud as a milder form of craving for incestuous relations with the mother (a euphemism). The unconscious equation is expressed as *castration=birth, incest; craving=return to womb*.

Alexander continues with "The uncanny sense of expectation often felt by the neurotics, but also by the healthy, that an indefinite vague misfortune will follow just when great success has been achieved or when life seems for a moment to have granted perfect happiness, also rests upon the affective expectation of a narcissistic wound deeply imprinted by the affective experiences of ontogenetic development. Polycrates throws his ring into the sea at the moment when he has attained complete happiness in order to ward off, by this symbolic self-castration the envy of the gods and the misfortune it brings. This symptomatic act too has its reverse meaning; he throws the ring into the water and thus expresses the wish to return to the womb."

It is now time to consider a few symbols offered us from the realms of mythology. Ferenczi (36) in 1923 reported his successful efforts to trace back the head of the Medusa, which is the mythological symbol for loathing, to the appearance of the female genitals, with the absent penis, and Freud (37) further qualified this by assuming that it is the genitalia of the mother thus depicted. Athene, who carries the head of Medusa on her armor, becomes by virtue of it the unapproachable, the woman at sight of whom all thought of sexual desire is stifled."

Flügel (38) in 1924 reminds us that insanity and feeble-mindedness are frequently associated with the idea of castration or other injury to the sexual organs, and that in free association the phallus often appears not only in the rôle of reproduction but of knowledge (snake), and the women are of weaker intellect than men because in them the phallus is absent. He remarks that "Polyphallic symbolism would seem to occur with considerable frequency in alcoholic delirium. It would be interesting to know whether it is here also connected with the castration complex. From the facts that alcohol from its stimulating properties is often associated with sexual potency (alcoholic drink—semen), that alcoholics in reality often suffer from some degree of sexual impotence and that alco-

holism is closely connected with homosexuality, it would seem very probable that this is the case."

There is a close relationship between the occurrence of polyphallic symbolism and the existence of a strong castration complex and according to this author the following questions present themselves:

(a) Can a similar relationship be traced in the case of polyphallic symbols occurring in folk-lore and mythology?

(b) Can we say anything further as to the dynamics of this relationship, *i.e.*, the real function of polyphallic symbolism in relation to the castration complex?

(c) Do the tendencies underlying polyphallic symbolism ever manifest themselves in normal waking life in ways that appear to be of psychological or sociological importance?

In mythology the monsters are usually attacked and killed (castrated) by the hero. The combat with the sphinx is (so far as the normal male oedipus is concerned) a slaying of the father and a sadistic coitus with the mother combined in a single act. Polyphallic monsters are sometimes masculine, and others feminine according to the maternal or paternal element predominating and not a few are frankly bisexual in import; the implied sex depending upon whether it represents fundamentally an attack upon the father or a sadistic intercourse with the mother (father hate or mother hate).

The dragon or monster is usually guardian of or watching something such as persons, temples or treasures, which are either maternal (mother) or sexual (maiden) mother substitutes, and the dragon must be slain before the object can be obtained. All respected human beings have a penis and therefore women are classified into (1) despised but sexually approachable and (2) respected but sexually unapproachable ("woman with a penis"), *i.e.*, those to whom the incest taboo still applies. The possession of a penis or of a penis symbol guards the woman possessor from a sexual assault, therefore Athene wears the medusa head upon her armor. Symbolically the hymen becomes the penis since it is the guardian of virginity. The overcoming of its resistance constitutes symbolic castration. The hero may be vanquished or killed by the monster (castrated by the father) who represents the father, in fact retaliation on the part of the father is very common.

The amputating of breasts is a symbolic revengeful castration by the mother because of the weaning process. Flügel suggests here "that the fact that there are two and occasionally more breasts in women and numerous breasts in certain other common animals may,

by means of the unconscious identification of breast and penis, have played a part in the origin and formation of polyphallic symbolism itself." Behind all of these polyphallic symbols may be the craving for reunion with the mother. "A woman whose castration complex is of the revenge type will sometimes indulge in the phantasy of retaining the penis when it is inserted into the vagina, this being one of the determinants of vaginismus. In coitus, therefore, the man risks the danger of castration, *i.e.*, being crushed by the walls of the vagina." However, according to Freud the vagina means to most men little else than an asylum for the penis, and the real female genitals never seem to be discovered by the average male.

The young boy craves to see the female sexual organs and, of course, finally succeeds, but no sooner is he successful than he is horrified by the obvious absence of the penis, therefore the female genital organs "become in themselves a terrifying and disgusting sight just as do wounds, mutilations and other bodily injuries in a later life due to the arousal of the castration complex," therefore the head of the medusa becomes a most excellent symbol of castrated female genitalia, frightful to the beholder and often turning him to stone. The force of the evil eye is a castration mechanism. The use or function of polyphallic symbolism may be considered to result from a process of wish fulfillment. "The evil influences cannot harm me as I possess a multitude of penises."

That breasts and children are choice phallic symbols; teeth are phallic symbols and also represent children; spiders are the mother's genitalia, and that women with the castration complex are wont to remove their hats upon entering a room after the fashion of men are among the symbolic expressions of the castration mechanism.

Polyphallic symbolism is not always without influence on actual sexual conduct and that this influence is of such a kind as to lead to behavior of a promiscuous or polygamous nature is seen in the heterosexual trends in women (prostitution) and homosexual in men, including those men who prefer a prostitute having many loves.

Ophuijsen (39), among others, has commented in detail upon the masculine complex in women, emphasizing that it differs from the castration in that there is no feeling of guilt, but a feeling of having been ill-treated in infancy or youth. He says, "Owing to the failure to effect a permanent and satisfactory transference to homosexual and heterosexual objects there is regression to the autoerotic stage of libido development principally to that of urethral eroticism." To this author the connection between the masculinity

complex and urethral eroticism is plainly traced through a chain of events; thus infantile masturbation of the clitoris > urethral eroticism > masculine complex.

Horney (40), in his 1924 communication, remarks on the number of women of all ages suffering temporarily or permanently from the fact that they are females. "The manifestations in the mental life of women which spring from the objection to being a woman are traceable to their coveting a penis when they were little girls. The unwelcome idea of being fundamentally lacking in this respect gives rise to passive castration phantasies, while active phantasies spring from a revengeful attitude against the favored male."

This starts from a desire to urinate like a boy—urethral eroticism—the scopophilic instinct(?). Woman has ever been the great riddle for man because her genital organs are hidden from view, and man becomes an emotionally toned object of jealousy for women on account of the visibility and prominence of his penis. Woman, because she cannot show a sexual organ, regresses to a lower state of narcissism and thus exhibits narcissism of the whole body.

Boys are permitted to take hold of the genital organ while urinating, and are thus given permission to "masturbate"—girls do not have this privilege, therefore is created the "penis envy principle" which demonstrates itself in (1) the attitude of revenge against men, (2) repudiation of feminine tasks and functions, especially that of pregnancy, and (3) powerful unconscious homosexual tendencies.

Horney then explains how the "penis envy" is a displacement of the edipus complex through an identification with the father. The process of the identification with the father he believes to be one of the castration complex in women, while the other root is the basic fantasy of having suffered castration through the love relation with the father; with an attitude of revenge against the man who first performs the defloration. In phantasy the first mating is with the father, therefore the first mate stands in a particular relation to the father image. To quote from his impression, "It is just this identification with the parent of the opposite sex which seems to me to be the point from which in either sex both homosexuality and the castration complex are evolved."

To Bousfield (41) "the term 'castration' has now come to mean not merely the fear of losing the phallus but the desire to possess the phallus and in this latter form the complex is almost universally,

but to a lesser degree, present among civilized men—it is largely a symbolic complex.”

He outlines the types of conflict as follows:

1. The conflict between narcissism and the fear of castration.
2. The conflict between exhibitionism and castration.
3. Exaggerated exhibitionism may serve as a compensation for castration.
4. The tendency to suppress the entire idea of the phallus in order that it may not injure the narcissism, in which case modesty relating to the phallic area grows and functions as a defense reaction, and an excessive exhibitionism develops as a compensation.

He also emphasizes the following castration complex features:

1. Modesty of an excessive nature appears to be a striking reaction formation.
2. The general reaction formation noticeable is a tendency toward “femininity” so-called.
3. There is a strong tendency to deny the form of the leg and to resexualize the legs themselves (decentralization of the libido with reversion to a more infantile diffuse type).
4. Exaggerated exhibitionism serves as a means of obtaining a feeling of potency once more (*i.e.*, a sexualization of the ars, face, breasts, etc.). Avoiding those forms of exhibition and sexualization which remind her of male potency, *i.e.*, hair on arms or axilla or on any part of body exposed.
5. There are certain symbols which are utilized to represent the phallus or phallic attributes and which appear to assist considerably in giving back to the patient her feeling of power, *i.e.*, wearing of high-heeled shoes, wearing of necklace, fur collars, crucifix, rosary, etc., and luxuriant hair of the head.
6. The idea that menstruation is connected with castration.
7. Bousfield gives examples to show that “femininity” in women is largely due to a castration complex, while Karl Abrahams claims that “masculinity” in dress, etc., in women means the same thing. How may we reconcile these? Perhaps one is a defense reaction (masculinity) in the sense of being aggressive and the other femininity) in an attempt to escape from or a denying of the complex.

Both the “masculine” and “feminine” types of women, using the terms in their popular sense, are dominated by the castration

complex. Bousfield holds that the castration complex is present in all women and his complete summary of the situation is literally as follows:

1. Many so-called "masculine" and "feminine" secondary characteristics are nothing but defense reactions against repressed complexes, the so-called "feminine characteristics" being in many cases merely infantile regressions. In both cases many of these characteristics are not in reality secondary sexual characteristics at all.

2. The most common defense against the female castration complex is so-called "femininity." It is the denial of forms of sexuality in common with the male, regression to infantile modes of expression of the libido, a displacement of sex away from the sexual organs, an exaggerated exhibitionism as a narcissistic protection for the feeling of power, and in general those characteristics which are called feminine.

3. The castration complex in woman may take a form nearer consciousness in which there is a continual struggle to obtain "masculine" emblems of potency. In these cases, however, there is always, so far as I have been able to notice, a strong emotional fear of man—a tendency to homosexuality, a sense of the injustice to women, and of the tyranny of the male. Such cases may or may not adopt masculine symbols in dress and appearance generally, and they may attempt to take up professions usually considered masculine in nature, but the converse by no means holds good.

4. The characteristics of the woman who does not suffer from a strong castration complex or whose narcissism has accepted realism more readily than others, lacks in many respects so-called feminine qualities. She frequently lacks those infantile characteristics to which we have referred, her exhibitionism is far less obtrusive, her interests, business and appearance may often be termed of the masculine type, but would be far better termed of the adult type since they are not defense reactions against the castration complex, but sublimations of other normal infantile characteristics which have taken an unhampered course in their development.

The literature on the castration complex contains a few special case reports emphasizing particular features. Among the more interesting of these may be mentioned Farrow's (42) description of a detailed self-analysis in which a clearcut castration complex due to an actively threatened trauma occurring early in life was uncovered; Oberndorf's (43) remarkable case of the four year old girl who had a strong desire to play the part of reindeer in a Christmas festival

because of the phallic significance of the horns based on a previous experience in exhibitionism with a small boy, and Bryan's (44) striking case of recurring periodic complete aphonia, the analysis of which brought out direct relations between the father's threat in connection with masturbation, the severing of the umbilical cord as castration (the separation of the child from the mother), and self-castration as symbolized through the loss of voice.

Psychic impotence is a frank manifestation of the castration complex and Boltz (45) has reported a case of psychic impotence occurring in a manic-depressive reaction where the ideas of poverty so frequent in depressive cases could be explained by the identification of libido and pecuniary wealth. So far as the patient is concerned the libido has vanished from the world (been castrated); while others are able to possess its objects, he lacks the necessary capital (potency). The idea of poverty then arises from a repressed feeling of incapacity for love (psychic eunuchoidism). Boltz emphasizes that the issuing of valueless checks represents the struggle against impotence and the revenge against society.

Among the organs of the human body the eyes occupy a prominent place in the affective life, and the analysis of the various expressions of dreams show that the eyes often figure as phallic symbols, which explains why the castration complex is so frequently encountered in psychopaths in the form of images of destruction, psychogenic ocular disorders, or by blindness.

Greenacre (73) has recently published some interesting comments and case notes illustrating the eye complex in its various manifestations, including the delusions that the eye is changed or expresses guilt due to masturbation or sex perversions, blinding as punishment for peeping and evil eye concepts. Some of her examples seem to directly involve the castration complex operating through the eye segment.

One of the most interesting cases of self-mutilation (illustrating from the point of view the eye mechanism as well as many other symbolic manifestations of the castration reaction) is that recently published by Hartmann and abstracted by Dr. Keschner of New York for the *Archives of Neurology and Psychiatry* (Chicago, March, 1926). This comprehensive abstract of the case is here quoted verbatim:

"A woman, aged fifty-six, married, was admitted to the Wagner-Jauregg Clinic on May 6, 1923, with the history that for the last three months she had been depressed, anxious and unusually lachry-

mose. She also complained of weakness and pains in the head and abdomen, and refused nourishment. She was married at the age of thirty-one, but never loved her husband. Although she was extremely passionate, she had had no coitus for the last six years, and for seven years prior to this she practiced coitus interruptus.

"In 1900, she had been a patient in the same clinic. At that time her husband stated that she had always been extremely nervous, irritable and stubborn, and that she had insomnia and complained of pains in the precordial region. Some days before admission she was discovered to have a tapeworm, and she became unusually worried lest her 'abdomen should have to be opened' to remove the parasite. After this she developed a manic episode during which she first pulled down from the wall a picture which she tore, and then she gouged out her left eye with her fingers. When brought to the clinic she was at first quiet, but very soon became restless, and began to cry and to beat herself. She then began to speak to imaginary persons. She apparently had hallucinations and she responded to questions only at times. She insisted that she must 'take out' her remaining eye. When asked why she gouged out her left eye, she said that she 'had to do it.' She insisted that she was in a convent and not in a hospital. Two days later she asked for a scissor in order to 'bore out her eye.' At the end of a week she became quiet and tractable, but began to reproach herself for her previous bad conduct. She said that she had always been bad, and especially so to her parents; she could not get herself to pray because she ceased to believe in God; she felt, therefore, that she had to make some sort of sacrifice, especially when she reminded herself of the biblical passage 'and if thy right eye offend thee, pluck it out from thee and cast it from thee'; it was then that she decided to 'blind herself.' She sought approval for her act in the fact that while looking at a picture of Christ that was hanging directly over her bed she saw 'Christ winking at her.' During the next six weeks she was continuously praying, and begged that a priest be sent to her; she wanted to 'offer further sacrifices to the Almighty.' She remained in the asylum for four months. After her discharge she remained well until 1902, when, after a severe illness of one of her children, she became excited, and was brought back to the clinic in a manic state, but not until she had again made several attempts to enucleate her right eye. Immediately after her admission she lapsed into a depression for which she was transferred to the asylum, where she stayed for a few weeks. She remembered every detail of her first sojourn in the institution.

Her somatic examination was entirely negative, and as her depression cleared up, she was discharged as cured.

"On her last admission (1923) she volunteered a description of her first attack, with a correct reproduction of every detail. She remembered that she was in such a state of anxiety that she felt that something unusual must happen; she reproached herself for her frequent masturbation, which she began at the age of four years, or perhaps earlier, and which she continued up to her marriage. While at school she considered herself very unfortunate because she could not control her desire to masturbate. She felt especially bad about this when she began to receive religious instruction. She also reproached herself for being disobedient to her parents and for giving them much trouble. The enucleation of her left eye she explained as follows: She tore down a picture of Christ which hung over her bed; she pressed the picture against her bosom and began to kiss it incessantly, during which she became very excited and while her mother had left the room to obtain assistance she 'pushed' the left eyeball out of its socket with her fingers. The act was not painful. To the left of her she saw a golden figure 20 cm. in height, and as she put her hands up to her eyes she saw the figure 'nodding' to her; she then felt that she had 'to sacrifice her eye to Christ'; she always experienced a 'great sensation of love for that Saint'; 'he was the protector of her family.' Her grandfather's name was Joseph. On her wedding day, 'instead of dedicating candles to Mary she dedicated them to Joseph.' When asked why she had enucleated her eye, she said: 'One sins mostly with one's eyes during such phantasies.' When asked about her sex life, she volunteered that 'looking' always excited her, it stimulated her 'sensual love'; she had to 'look away' quickly when she saw a man, otherwise she would become very passionate. As a child she slept in the same bedroom with her parents; her father was never ashamed to be exposed in front of her, for which he was always upbraided by her mother; on numerous occasions she saw her father's genitals; when her parents were in bed she heard the bed creak; at first she did not realize the significance of this, until her father scolded her for 'always watching'; it was then that she began to realize what was going on. After her marriage her sexual desire was always greater than that of her husband, and lately she had been unusually passionate.

"Hartmann assumes that the psychosis from which the patient was suffering was the basis for her tendency to inflict punishment on herself, which she actually accomplished during her first episode by

gouging out her left eye. The analysis established the fact that the idea to blind herself was also the psychologic motive for her imperative impulse to repeat the act during her second episode. As happens in all cases of self-mutilation, the psychologic determinants in this case may be said to be, first, the premature hypersexuality, and second, the tendency to 'look.' The latter was greatly aroused by the patient's 'seeing' her father's genitals and by her witnessing the sexual act consummated by her parents in her presence. There can be little doubt but that her father played a great dominating rôle in her childhood, and in her delusions she substituted for her father Joseph, whom she regarded as the protecting patron of the family. She felt herself greatly attached to this saint, and it was the sight of his image that dominated the clinical picture of the first episode of her psychosis, particularly in relation to self-mutilation; she was experiencing the same affective states which she had originally associated with her father. Finally, this tendency to self-mutilation was a projection mechanism perceived as a command from an image which she saw during her hallucinations."

It will be noted that there are several expressions of behavior scattered through this account which may be interpreted as manifestations of the castration complex, namely, the difficulty in sexual adjustment to her husband, the worry concerning the necessity of having the abdomen opened to remove a supposed parasite, the removal of the eye in order to blind herself, the persistent auto-eroticism which has been emphasized in this connection by other authorities, the evidence of a powerful father attachment, and several other symptoms, all of which when brought together and correlated, indicate a type of behavior which fits in very well with the descriptions of the castration complex now available from many different sources. It is fairly obvious that the Oedipus situation was the prime releasing factor in the mental disorder of this woman, whose mental mechanisms may be described at several levels of interpretation.

*Observation IV.* O. C. Austrian, age thirty; single; admitted in April, 1926.

Admitted as a District case from Gallenger Hospital. At first no coherent answers to any questions could be obtained. He would talk about magnetism, circles, angelic voices and colors of all sorts. He caused no trouble, but spent most of his time sitting about quietly on the ward. During examinations he is cooperative in manner, smiles frequently, but his facial expression is somewhat dull and his speech is very difficult to describe. Near the end of the first interview he asked the

examiner whether he (the examiner) was a man or a spirit. He has a foreign accent which makes it almost impossible to get any meaning out of his conversation. Emotionally he is quite indifferent. He gives prompt answers to all questions, but they are never relevant, being a mass of unintelligible words about spirit talks, colors and electricity. It would seem that his disease is of long standing with much mental deterioration. His memory is apparently defective. The only thing which indicates his connection with the present group of cases under consideration is the fact that he has the insistent belief that his gonads have gone up into his eyes and are there located. This suggests the persistence of the ancient beliefs regarding the relations of the eyes to sexuality, this concept being also closely involved with ideas of the universe, planetary systems, etc.

*Observation V* concerns an eye gouging mechanism as well as other features of the castration reaction to be emphasized in later illustrations.

This patient, K. B., was admitted in May, 1926, from a Tennessee General Hospital. He is thirty years old, divorced and was in the army one year, being discharged as 2nd Lieutenant. He worked for three years after his discharge and then had no steady employment, but was aided by his father. There was considerable alcoholic indulgence and after the three years employment he began to feel differently, losing his efficiency and interest. He was admitted to a Maryland hospital in March, 1925, after an excited episode. Here he was disturbed, attempted to cut his throat with an eyeglass lens and destroyed the sight of his eye with a pipe stem. Further questioning has brought out that this attempt was the expression of an idea he had of digging out his brain through the eye zone. This is a point to be emphasized, since we know that in man there are two main areas of narcissism, one the genital region and the other the brain. The tearing out of the brain through the eye, which is a sexual symbol, is important in the light of this particular complex.

He was then transferred to a Connecticut hospital where he told of auditory hallucinations which had been present during his stay in New York. He was apathetic, seclusive and suspicious, showing periods of confusion and impulsive behavior. His auditory hallucinations were persecutory in nature and he also had persecutory delusions. He occasionally reacted very violently to these voices. Since his admission to St. Elizabeths Hospital he has been quiet, and spends most of his time sitting around in idleness and talks little. His facial expression indicates that he is bored and very much disgusted with the whole world. Sometimes it is washed out and rather surly. He is evasive in discussing certain features of his past and has no real insight. There are frequent, slight,

facial mannerisms, mostly about his mouth. His answers are slow but relevant and he tells of active auditory hallucinations, evidently concerning homosexual conflict. He says, "I am past all feeling; have passed through so much Hell that the mainsprings of action seem to have gone out of me." "My nerves seem dead—a sort of paralysis of thought. Looks like I am up against it. I can't be at the peak of emotion continually. My brain is numb. I have a couple of enemies on the outside, one man and a woman. A married woman and her husband." He hears their voices.

About three years ago patient and this woman had sexual relations over about a year. She broke them off because of his intense jealousy of her. Since then he hears her voice and thinks she has started rumors that he is a degenerate. These voices are increasing. He hears them at times when no one is around and when asked to explain this, says, "You can hear without seeing." Says that his right eye injury was on the impulse of the moment, that he was out of his head at the time and does not or cannot explain it.

Patient's father had been a naval officer and was on the retired list as a captain for several years. He is now seventy-three years old. He was a "hard boiled" man in the family and made a very powerful impression on this boy who was the only child. However, he was coddled and petted a great deal during his early years by his mother. According to his father's expression, "he sidestepped everything that interfered with his own wishes." At the age of fourteen his parents began to notice a change in him. He began to notice a change in him. He began to be more and more shut-in and unable to mix with people in a social way, although his parents made every effort for him to meet and mingle with people of influence. He attended preparatory schools and at the age of sixteen passed the West Point examination. At the age of twenty he entered Harvard University and at the end of his freshman year, he eloped with a girl whom he had known for only a brief period. He failed in many jobs and never really made a go of it, being apparently incompetent to meet life's situations. In 1922 he developed persecutory ideas concerning his father, whom he believed was attempting to keep him from a legacy which had been left him by his mother. The father, thinking that he was acting in the patient's best interests, had allowed him to have only the portion of his mother's property which was due him legally. However, through his aunt, the patient heard that it had been his mother's intention for her son to have all her property on her death, and learning this, the patient began to accuse his father of unjustly acting against him. The father then turned over the entire amount to him and it was quickly spent.

Apparently his psychosis became full blown about a year and a half ago, when he was involved in the above mentioned love affair with

another man's wife. The other man accosted the patient on the street and threatened to do him harm. From that time on the patient traveled from place to place, in constant fear of being pursued and tortured in some way. He believed that the Ku Klux Klan, hearing of the incident, had taken up the cause of his enemies and kept agents busy following him about. During this period he indulged heavily in alcohol and was thought to be suffering from alcoholic psychosis at the time he was sent to the Maryland hospital.

The matter of the patient's up-bringing deserves special consideration. As has been noted, he was the only child, and his father in addition having been a very strict disciplinarian with chronic indigestion, and as a result was irritable, cross and bad tempered. He ruled the boy and his mother with an iron hand and enforced very strict discipline around the house. The patient's rising and retiring hours were never varied by a fraction of a minute. He could never be late for a meal and had to give unquestioning obedience to all his father's commands. As the patient remarked, "My father was an officer in the home as well as in the army." His mother apparently sided with his father, either through inclination or fear. As a boy he took his subordinate position for granted, and it was not until he was in his twenties that he began consciously to question his father's authority and wisdom. He felt a great deal of resentment against the father at the age of twenty, but this feeling gave way to one of resignation, also with the advancing years the father has softened down somewhat. Two or three years after the death of his mother the father remarried. Patient saw his step-mother only a few times and did not get along at all well with her, although he is unable to assign any reason for his dislike.

He always wanted to study medicine, but his parents impressed him that there were plenty of doctors already and that doctors did not make much money anyway, so he gave up the ambition and decided to accept his father's wishes and become an officer in the army. Apparently he has never finished anything and here one may interpret this reaction of never finishing anything as being a strong indication of a suicidal tendency, which later became pronounced, and nearly accomplished. Neither parent was religious and as a result the patient learned little of religion as a boy. He occasionally went to a Unitarian church, but in later years stopped altogether. His present beliefs include a vague belief in God, no belief in Heaven or Hell and an agnostic attitude toward Christ.

He received practically no instruction about sex from his parents and feels resentful toward them on this account, since he ascribes most of his present difficulty to masturbation. He began this practice at the age of seven and for the next seven years did not allow a day to pass without masturbating once or more. When he was fourteen he read books on

the harmful effects of autoeroticism and then the struggle to stop began. For seven years this struggle was acute. At twenty-one he was married and since then had had intercourse fairly regularly either with his wife or someone else, but in spite of this, has never entirely given up his autoerotic habits. He says that it made him feel diffident, nervous and embarrassed and that he is still suffering to-day from the results, as shown by his lack of energy, of physical courage and his "stunted growth." He has also had passive fellatio experiences with women "half a dozen times" but denies having performed cunnilinguis.

He claims that he was only half way in love and that the girl married him to get away from her home and because she thought he had a lot of money. At this time he was quite a spendthrift. This marriage was an elopement and after it she lived up to her part of the bargain rather reluctantly. Three or four years later she secured a divorce on the grounds of desertion, but he claims that she did the deserting. He and his wife did not quarrel much, but merely drifted apart. They had one child. Neither one felt very badly about the failure of their marriage. He has drunk more since the advent of prohibition in 1920. He first drank for sociability, always in the company of men and women or both, but for three years previous to his first hospitalization he got drunk by himself to quiet his nerves. Said alcohol has a sedative effect upon him—made him go off in a dark corner and sit alone. Frequently he was nauseated by liquor, but he never swore off or tried to give up the habit. He never was arrested but once. This was in California in 1914 following an attempted burglary on a store for the purpose of obtaining more money to spend on women. He spent a few days in jail and has always been greatly ashamed of this episode. In fact, he would rather talk about anything else in the world than this. Sometime in 1922 he met a married woman and they soon fell in love with each other. Later she left her husband, and spent all of her time with the patient: in fact, she intended to secure a divorce and marry him. However, he began to be jealous of her and accused her of going about with other men. Quarrel after quarrel ensued and after the last one in 1923, she left and returned to her husband. A few months later, with the knowledge that the husband and wife were living together, the patient wrote a letter to the man, informing him that his wife had been unfaithful and that he was the guilty party. He can give no good reason now for this action, but merely says, "I was crazy and couldn't get her out of my mind." About a year and a half after he had written the letter he met this man, who told him in no uncertain terms he was going to kill him. The very same day the patient left for Los Angeles and on the way suddenly developed the idea that one or two men were following him, at the instigation of the husband, for the purpose of killing him. For several months he traveled about, always to escape his persecutors, but

never able to shake them off. They seemed to be different people all the time and he was not able to be perfectly sure that they were after him, but suspected it. Several times he appealed to the police for protection. These voices who called him such vile names concerning sex perversions, etc., he thinks are inspired by the man and wife and that the wife wishes to disgrace him and have him killed for his sex relations with her. In fact, he believes that the couple might be here in Washington, although he has not seen them. He believes that they will relentlessly pursue him until he has been killed. Therefore, he is rather glad to be inside the walls of an institution, where he receives a certain amount of protection.

Lately he is seen spending most of his time slouching on a settee reading. However, he is unable to discuss the contents of the book, thus indicating that he is probably out of contact with the context of the stories. He rarely looks at the examiner, but gazes at the floor and often rubs his blind eye. Whenever he is asked a question which he does not care to answer, he remarks, "You will have to ask them," meaning the persecutors.

Some of his favorite remarks are, "Father thinks I have delusions of persecution. I don't think so. There is no reason why I should feel well. I am depressed. This woman's husband has it in for me—trying to get someone to kill me. I made a mistake when I monkeyed with that woman. She wants to kill me. So do her friends. They spread unbased reports about me—frame me up. I made a mistake, really a sin, when I told her husband on her. Telling on her is the worst thing I ever did in my life! Couldn't get her out of my mind."

Physically the patient has nothing wrong other than the eye disorder brought about by his symbolic act of suicide. He probably will never recover since his ideas of persecution are very deeply rooted, he is beginning to have less conflict over his trouble and is becoming flattened out emotionally. There is some indication that in time he will develop some thought theft obsessions which, should they occur, will complete the castration reaction which was enforced during his early youth in connection with the overpowering attitude of his father. Two features of this conflict have already occurred, first the suicidal attempt and then the gouging out of the right eye.

*Observation VI.* Age thirty-six; single; was admitted in February, 1925.

He was a graduate of a western university having received the degree of Bachelor of Arts in 1912. He had on admission an exaggerated ego, systematized delusions of persecution and lacked insight. At times he believed narcotics accounted for part of his troubles. He was introverted and shut-in and stood motionless with his eyes closed and hands folded across his chest. Most of his troubles seemed to center in the eye regions. Speech was abrupt and jerky. He was not alcoholic and denied venereal disease. Questions were frequently not answered, espe-

cially those referring to his past life. He denied hallucinations at this time and claimed to want nothing except his liberty. He comes from a very good family, and intellectually it is possible he is a little less alert than would be expected. He has shown marked attachment for his mother and sister and is quite definitely prudish. His psychosis first manifested itself by his consulting several lawyers about being imposed upon or poisoned. At this time he felt sluggish or sleepy and thought he might have been gassed or drugged in his sleep. His sister died of typhoid and at the church the patient wanted the funeral stopped. He said it was not his sister who was dead. He was then sent to a city Clinic in Wisconsin where he harped on his cravings for altruism, utility and efficiency. He thought people made signs at him on the street. He related at some length the sex urge and his impulse to masturbate into his food. He thought food had an effect on his sex organs. He had a fear of being under hypnotism. His present illness started with a disappointment in love. He developed a dislike for his father and refused to cash his check which had been given him to spend. At St. Elizabeths when not talking he sits quietly and goes through many mannerisms, knitting his brows, closing his lids and suddenly turning his head on the side as if he had just heard something. He continuously wears dark glasses as he says he is suffering intensely from a displacement of the retina which was precipitated by an early astigmatism. Several exhaustive examinations have shown that his eyes are perfectly normal (castration complex). He goes about blinking like one who is suffering intensely from photophobia. He made the following written complaint to the Supreme Court of the United States. "Cuts were made into my flesh while sleeping, poison put into my food, bullets, missiles blown and shot into my body cunningly and maliciously (castration symbols) voices modified by whispering tortured me with violent insane destructive sounds, influencing those near, from the walls and floors, outhouses and hotels, stores and from airships in the high air. Electricity which is not a beneficial current caused loss, injury and suffering to my body, mind and spirit. This with the other claims to ruin, destroy unlawfully controlling and directing by taking the soul away." He uses many medical terms improperly and mispronounced.

Physically his genitalia are slightly smaller than normal. The heart is slightly larger than normal, but the sounds are clear. Otherwise he is in excellent physical condition. Laboratory tests are negative. He at present continues to comment upon the anatomy of the eye in which he uses correct terms but shows that he has no accurate idea of the structure of which he speaks. He constantly demands an interview with President Coolidge. He wants this in order to explain his trouble and to explain about the shafts of electricity which are shot into his body. He feels that his sex organs are being unduly stimulated. He is

in terror of the night since he has frightful dreams and gets the idea he is having sexual intercourse with negroes. Once he refused to eat and had to be tube fed, otherwise his condition remains as above stated, excepting the eye symptoms are becoming more and more pronounced and he gropes about as though in the dark, although he readily recognizes those who pass near him and always speaks with the physicians. In this respect he resembles:

*Observation VII.* Age twenty-six; machinist; married; admitted in August, 1925.

At the General Hospital he was diagnosed as being the catatonic type of dementia precox, based upon bizarre physical complaints, photophobia, a feeling of being in the skies, a feeling of fullness and great tension inside the head accompanied occasionally by bilateral roaring in the ears and feelings of dizziness and congestion with loss of contact with reality.

Physical examinations including X-ray of skull, and eye and ear examinations brought out no evidence of a physical basis for his symptoms. He has had periods of improvement alternating with periods of depression. This is his second admission to St. Elizabeths Hospital, his first visit being in November, 1918. He first showed signs of mental illness in October, 1918, while on duty at a large southern Naval Air Station. He then had hallucinations of hearing and suffered from ideas of self-blame on account of some past indulgences in homosexual activities. He attempted suicide by jumping into the Mississippi River near New Orleans (castration). On admission here he denied all hallucinations, said his shipmates did not like him and that they had plotted to kill him because he was a disgrace to the Marine Corps and was "yellow." For several months he remained careless in his dress, was practically mute and at times was untidy. He eloped once from the hospital and when returned threatened to kill someone in order to get out. He was transferred from this building to one of stronger type, where his attitude changed under disciplinary measures and he became very agreeable and cooperative so that some privileges were restored to him. In May, 1920, his case was considered before a conference from which he was discharged as a case of constitutional psychopathy. He made a fair adjustment for a time on the outside but changed jobs frequently. In 1923 he got married and was making an effort to support his wife, however, he developed an increasing insomnia, photophobia and a painful feeling of fullness in the right temporal region and had to quit work in the Spring of 1924. He had since been at his father's home until he was rehospitalized. Since his present admission to St. Elizabeths the patient has been quiet and seclusive and has spent much of his time lying about on the ward benches. Occasionally he takes a short

nap and when he awakens complains that he is very much confused for several minutes and doesn't know who nor where he is. At such times he feels sick all over. The pain on the right side of his head has diminished since he came here but the light still hurts his eyes. He keeps his hands to his eyes, rubs them a great deal so that they constantly appear reddened. He is accurately oriented and talks in a rather hesitating manner in a very low voice, but there is no emotional radiation. He denies ideas of depression and suicide and states he is very anxious to get well again. He recognizes his difficulty in remembering dates and the names of places. He denies all hallucinations with the exception of a roaring in his ears which he claims stopped two days before admission. The intracranial sensation which he occasionally has he describes as being a fullness and he interprets it as being caused by the brain swelling, and having a hard time to do its work. Once about a year ago when this sensation was most intense he butted his head against the garage wall causing scalp lacerations which required three or four stitches, and after that his symptoms were somewhat relieved for a time. He has stated that he is able to open his eyes in the dark and that occasionally he wants to tear his eyes out of his head or to have them taken out (castration). His attitude is occasionally one of the extreme hopelessness. He believes there is something terribly wrong with his eyes and brain, has insisted on having his eyes removed, and threatens to tear them out himself. At times he will strike his head with his hands and cry out in a large voice. Notwithstanding his apparently distressing physical and mental state, he will at times laugh, forgetting for the moment his imaginary condition.

One brother died in this hospital of "vertigo" at the age of thirty-four. His paternal grandmother died insane in the Maryland State Hospital. He was a bedwetter until six years of age. He went to school from six to thirteen, nearly finishing the seventh grade. He was a good student getting an average grade of 98 over seven years, and was considered the brightest boy in the class. He stopped school because a friend who was good hearted and a comedian, left. He made mistakes in school so as to be with this boy, repeating the seventh grade. This boy was a dancer and they could not be without each other, went to see the same girl together but he denies any overt homosexual practices. He has been drunk off and on considerably for the past few years. Onanistic practices from fourteen to sixteen, learned from other boys. First heterosexual experience at sixteen, indulged every few weeks thereafter. Denies perversions in general but has had one passive fellatio experience with a woman. Married in 1923 at the age of twenty-four to a girl aged twenty. They had one child born dead. The marriage is claimed to have been a happy one. Now he usually enters the room blindly, holding his hands over his eyes and feeling his way after the manner

of a blind man. The patient states "I have dreams that seem to fit in with my moods: of riding a horse rapidly in a circle. I dreamed last night my wife, father, and myself were somewhere and had a lot of puppies." He feels lost, "swallowed up into the clouds" as he states it. Since he has been in the hospital his condition has remained about the same. His wife wired to his guardian that the only way for him to be cured was by having his eyes removed which opinion fitted in very well with the patient's own ideas. After having visitors, he returns to the ward and watches the windows for the departure of his guests, and when they are out of sight he again remembers his eyes are impaired and returns to his symptoms. His appetite is poor, but is in fair physical condition, the physical and laboratory examinations being negative.

We may now proceed to the next section of this monograph in which more unique castration mechanisms in the form of symbolic thought theft obsessions are described.

#### V. THOUGHT THEFT OBSESSIONS—NOOKLOPIA

I have offered the term nooklopiā or, with apologies to etymology, one might call it *castrophrenia* to include the clinical manifestations of a group of phenomena occasionally encountered as part of the schizophrenic content, and as I believe constituting a very definite trend based on the castration complex as such. Thought theft obsessions have recently been referred to by D'Allonnes (46) who attempted to establish a new clinical entity under the name *polyphrenia*, which would seem to me to be all too inclusive to apply to such a definite mechanism, however it might serve from a purely descriptive standpoint. The extremely heterogeneous elements of this phenomenon are cemented together by the morbid coenesthetic idea inducing a person to believe that his thoughts are being sucked out of his brain by some sinister personal magnetism, a purposely constructed machine; by superhuman or spiritual beings, or by the more archaically determined natural elements (wind, rain, sun, etc.) or are simply being stolen from him. To the patient there may be no purpose whatever in this—"that it just happens" or there may be a very definite aim surrounded by many varieties of projections and paranoid elaborations. Simple thought or mind reading, electrical influences, magnetically aroused sensations and the feeling of being controlled either physically or mentally are not included here although they may be present as additional, associated or complicating symptoms, but there must be a theft of thought in the sense of something having been taken away from the patient and not merely the content known or influenced or controlled by outside forces.

This type of dissociation seems to be of sufficient importance to require special attention and study, therefore I offer the following case notes to emphasize the manner of thought theft expression (castrophrenia). In the following sections of this monograph there are case notes showing more of the mechanism in relation to castration, as it appears in the psychotic. This material is rich for study and relatively easily secured since the psychotic express these things spontaneously or at least have them lightly repressed, while the securing of similar material from the psychoneurotic or from the average individual requires often many hours of analytic labor.

*Observation VIII.* P. O. L. Age twenty-four; single; soldier.

Came to the hospital in June, 1925, from Army Hospital in Maine. No information accompanied him. His replies to questions were relevant but jerky although he sometimes talked in a continuous rambling disconnected manner. There was some foolish smiling and a general lowering of the emotional tone. He told of a few auditory and visual hallucinations and was thought probably to also have definite delusions. He claimed to be afraid to trust himself out of doors and worried a great deal about his circulation failing, fearing that it would stop. He described fits of falling, seeming like something was going to happen, and that his mind was overcome like "epilepsy." He claimed to be an expert in several occupations and trades, and that he had come to Washington to see about some patents.

On admission he was considered by some to be a case of epilepsy with psychosis, by others as a case of some form of dementia precox. Later a history from the William Beaumont General Hospital was obtained which said that the patient's conduct has been peculiar since December, 1923, and that he then failed to carry on his duties as a soldier. There were spells in which his stream of talk would be rapid and meaningless, after which he would have a sudden short attack, hysteroid in nature in which he was mute and semistuporous. Several attacks of this character had occurred. Mental tests showed him to be a moron, and there he was considered to be a low grade moron with hysteroid features. (Attended school from eight to nineteen years of age finishing the seventh grade). The family history is essentially negative. As a boy he always desired to be alone, attended to his own business, was no hand for games and had no desire to go with girls. He claimed to be able to draw after the fashion of a good draftsman and that he is a poet but that people rob him of his poems (compensation and castration). He did not recall any history of masturbation (emotional stupidity), never desired women, and never has had sexual intercourse. He has always had trouble in adjusting to various jobs. Records which accompanied the patient state that even previous to join-

ing the Army he had "crazy spells" in which he lost consciousness for short periods. He would feel ill and dizzy, his head would swim and balls of different colors would revolve around his head. At St. Elizabeths he was alert and slightly euphoric. He laughed quite adequately in recalling some of his school reminiscences but in general he was an aggressive and pugnacious type. He has heard the nurses say "Kill P. L." (biologic castration). Patients have also been making the same remark. He was afraid to sleep as some of the patients might start a rough house (fellatio fantasies). Some of the patients follow him, and he thinks he has been poisoned some fifteen or twenty times with strychnine (symbolic castration). He does not recognize who did it, but blames someone who is nearby. It made him feel peculiar. Some of the ward men nearly killed him with electricity, merely for fun. While in the Army they robbed him, and if he had had a club (potent penis) he would have defended himself. The patient says "they have white stuff called snow which they throw in your face and makes you see lions and bears or makes you liable to do anything; it is very dangerous, worse than being drunk." He is a story writer and they steal his stories. They strike him on the forehead (thought robbery). They have stolen his patent on perpetual motion (the penis castrated). He has also other inventions and may have to kill someone to defend himself. Once the patient stated that someone had brought him urine to drink. He has continued to the present with his delusions, and adds to them from time to time. Physical examination and laboratory tests were negative throughout. Interviews with the patient reveal that he thoroughly believes that poems, stories and valuable inventions are being constantly created in his mind but just as soon as the idea or thought takes definite form "no particular one but different ones" steal these ideas, and publish them or utilize them to their own advantage. The behavior of a patient suffering from this type of schizophrenia is naturally utterly loaded with castration material in symbolic forms but amid this mass of schistic production a little special attention brings into relief the definite thought theft obsession through which he accounts for all failures in life.

*Observation IX.* C. S. Age thirty-three; Jugo-Slovakian; single; farmer.

Was admitted to the hospital in April, 1925, from Leavenworth penitentiary where he was serving a sentence of 18 months for violation of the tariff act. The specific offense charged against him was bringing whiskey in from Mexico. He appeared slightly depressed and had a healed wound across his neck, which was self-inflicted with a razor blade (castration symbol). This suicidal attempt occurred in June, 1924, and was rationalized by claiming depression at the way he was treated in prison. People called him vile names of all sorts and he had been

worried and nervous for three or four months before that. It seemed as if everybody could read his mind and tell him what he was thinking about. Even then he showed considerable affect in talking about it. The family history was negative. He had a generally active heterosexual history and also had allowed fellatio to be performed on him on several occasions and he, on two occasions submitted to pederasty from which he developed a lesion about the anus, diagnosed as a primary lesion of syphilis. While in prison he saw a man in bed whom he thought was dead. This was proved to be a hallucination. He also used to ask for poison of the nurses and it was while in Leavenworth that they would laugh at him and bring him castor oil instead (castration phantasies). In regard to hallucinations and delusions there appeared to be a great deal of "mind talking" which was imperfectly understood. At first it appeared whatever he thought of it would be repeated and sometimes applied to someone else. The voices did a great deal of arguing. They also stole his thoughts and utilized them (catastrophrenia). They would be stolen as fast as he could think them and used in a way of which he did not approve—these thoughts were not drawn from the brain but were taken immediately after being created, and he saw the effects in his environment of these thoughts after they had been used by the "thought thieves." He recognized their effect but in the sense of a lost ownership. Sometimes the voices would repeat his thoughts in English and at the other times in his own language. Physically he was a well nourished man weighing 160 pounds, being 68 inches in height. The hair distribution was normal and there were no obvious deformities. On the left forearm he had the tattooed figure of a nude girl with a snake entwined, and below in a circle the name G. M. which according to his history is the name of a girl with whom he became intimate to the extent of a pregnancy in the early days when he was eighteen years of age. There were no scars excepting the self-inflicted wound on the neck. The patient was apparently gradually undergoing the deterioration changes incident to his psychosis. He received messages from God and had been told to go out and preach the Gospel, etc. His language difficulties were sufficient to render an elaborate study impossible, but he was apparently becoming more and more grandiose and was quite settled in his psychosis. The patient's time expired in July, 1925, and he was transferred out of the prison to another ward in the hospital. A month later he eloped and has not been heard of since.

*Observation X.* G. J. H. Age twenty-three; another Jugo-Slovakian; single; laborer.

Was admitted in February, 1925, from the Tennessee General Hospital. On the ward he was untidy in appearance with disheveled hair and usually sat dejectedly on the dayroom bench with head on hands

taking little interest in the things about him and none whatever in work. He frequently screwed up his face as if the light hurt his eyes and would run his fingers through his hair. His manner was somewhat dejected and he showed a lack of emotional tone. He was wont to say "I don't feel much around here." "My eyes are pretty sore." "I need exercise." His occupational adjustment was fair. He was somewhat above the immigrant type, was ambitious and hoped to succeed. He joined the Navy but was later discharged when they were reducing the corps. He then worked for the Westinghouse Company in New Jersey as stationary engineer at night. There were three Hungarians, two sisters and a brother whom he met and lived near. One evening when the patient was looking out of the window, he became aware that the older sister and brother were reading his mind, reading his thoughts and commenting on him. This has persisted ever since and he has heard their voices from great distances and had seen the girl's face. The patient has very little alcoholic history, and no venereal disease or heterosexual experiences. He realized there was something wrong with his mind. He said that this girl whom he thought was in love with him could imagine his face and that she could read his thoughts even if she couldn't really see him. She probably wanted to marry him. Physically the patient has a feminine appearance with a hair distribution feminine in type. The laboratory examinations were negative. He has made no essential improvement since coming to the hospital. The main emphasis in this case is to be put on the eye symptoms which have persisted without adequate reasons (castration symbol). He still keeps his hands partly over his eyes and the lids are nearly closed. He goes blinking about the wards and in general seems somewhat more comfortable mentally than when admitted. He is considered to be a permanent case of dementia precox. In the Naval Record it is stated that these voices of the girl affected him in various ways and prevented him from sleeping. He now states that the voices affect his head and the nerves to various parts of the body, especially to the sexual organs. They cause him to have sexual dreams and emissions "the semen is drawn out." He is fearful that the voices may at any time cause his death (complete biologic castration). He also hears his own thoughts expressed by these people, therefore, his mind is read and the thoughts stolen. He notes the effect of these stolen thoughts on himself and other people. "What business have they with my thoughts?" "Why can't I think anything new without this girl (mother symbol) taking it away?"

This case illustrates in general an originally, biologically, constitutionally castrated individual without genital reproductive activity who during his life brought into full exhibition such castration

symbols as psychogenic eye symptoms, voices tampering with the sexual organs and thought theft obsessions.

*Observation XI.* M. D. C. Age thirty-five; married; telephone operator.

Was admitted to this hospital in June, 1925. On admission she was neatly dressed, correctly oriented, well behaved and very friendly. Her relatives described a short spell of mental illness about a year ago at which time she was in a sanitarium for a month having delusional ideas and hearing voices. Just before the birth of her child she again began to have auditory hallucinations. She thought that people knew her thoughts and that they watched and reported everything she said or thought of. She admitted that men's voices annoyed her, said that this had been going on for over a year. They were on street corners, in cellars and repeated what she thought so the whole town knows it. "People are laughing at me." "I am crazy." "They say nasty things and plot against me." Physically she appeared very well but complained of having had pelvic pains since the birth of her six-weeks-old child. A little more than a year ago the patient had a severe fright, then became disturbed with delusions of persecution and annoyed with voices. She imagined her daily conduct was under constant surveillance, and it has been impossible to convince her to the contrary. No homicidal or suicidal tendencies exist. The patient was the only child. She attended high school for six months, but was backward and shy; she made friends with difficulty and was not popular. She disliked parties or dances and seldom attended them. She disliked housework but kept the house tidy from a sense of duty. She loved her child in a way but showed no true maternal instincts. She was married in June, 1917. Sometime in the next year she produced an abortion on herself, having missed the month previously. Last summer she became pregnant and toward the end of the pregnancy she began to behave peculiarly. She spoke of seeing things on the walls and hearing her thoughts stolen by men who worked next door. All of these things became much accentuated after the birth of the child. Dictaphones were so placed that they recorded her thoughts and her thoughts were repeated as soon as she thought them, no matter how trivial they might be and for this reason everyone in Washington is laughing at her. The thought snatching still continues so that she is unable to retain any for her own use. It was discovered at a later examination that two maternal uncles died of tuberculosis and that the family as a whole were moderate drinkers. Her mother and maternal grandmother both deteriorated after a stroke of paralysis.

Other important factors in her history are:

(1) Her father died when she was eighteen months old. Later her mother married when the patient was fifteen or sixteen years old, and things were not so pleasant or happy as before this marriage.

(2) She went out with boys beginning at sixteen and continued regularly, wasn't in love with any of them except her husband. She had known him for a long time, was engaged about a year and then married at the age of twenty-nine.

(3) She menstruated at eleven in a normal way, never worried over sex matters, but knew almost nothing of sex relations when she was married. She is loathe to discuss her private affairs but states that she was very modest when first married and it was several days before marriage was actually consummated by intercourse; husband was considerate and thinks they got on normally. She thinks that a pure wife should not be especially erotic but felt that she should do as her husband wished in these matters.

(4) The patient stated that she had tried hard to find out why people steal her thoughts. Sometimes she tries to prevent them. "The voices of these people are not in my ear, it is at a distance." "I do not hear them as much as I used to." They seem to know what she is thinking and understand her thoughts. She feels that back of all this that people must have a grudge against her, but she has no idea of what it is. No one has ever actually tried to harm her. At present the patient is very placid, but says she is annoyed by men's voices and by having her own thoughts taken up as soon as she thinks them. Physically she is a large, well built, overweight woman with no stigmata of degeneration. Her secondary sex characteristics are well developed and she has a blood pressure of only 112 over 70. Otherwise she is physically normal. The laboratory reactions were all negative.

Another development has occurred in that the patient is now complaining of having a bad odor about her body. She feels that other patients smell this as indicated by their actions. This odor does not exist and she has refused any type of treatment which would tend to counteract such an odor from the vagina.

Here amid a scattering of schizophrenic features we find the outstanding thought theft obsession representing the castration complex of which there are also other indications in the history.

*Observation XII.* J. E. C. Age thirty; widow; domestic.

When admitted in March, 1925, she stated that the voices of moving picture actresses annoyed her day and night. They talked about her past life. Poison was put in her food during the winter causing her to have a feeling as if a frog with claws had rushed up from the pit of her stomach and clutched her throat. At twenty she married and when her second child was two weeks old her husband deserted her. She went to live with her mother where she has been for the past five years. The hearing of these voices apparently came on after a more acute attack in

June of last year when she suffered from auditory and visual hallucinations. These voices slandered her saying terrible things about her. It appeared that everyone knew what she was thinking and doing. "They talk about it." Her thoughts were sucked out by force and stolen very much against her will. The voices continued with varying intensity to date. They explained her life and they cursed the parts that had not been right. This was the cause of the patient's complaint in the District Building. The voices said that her voice and thoughts had been drawn out and they were trying to install it "through the wheel of fortune." An evil spell had been put upon her, but she could not guess who was responsible.

Physically she was in excellent condition showing no evident pathology. Wassermann negative. This patient in April, 1925, was said to have improved somewhat and steps were taken to get her into the community. However, she still admitted hearing voices and thought they were getting more annoying. They were the voices of men and women she used to know and who used to be her friends. She saw their shadows, felt their breath, they had made her right eye crossed and she had trouble in straightening it. The patient complained of so much pain in both eyes and with a beginning blindness in the right eye that she was especially examined by the oculist who reported that she had a right optic atrophy with some cupping at the disc. Later she lost entirely the sight in this eye (right). At the present time the patient is outside the hospital and is making a fairly good adjustment, but retains her thought theft obsessions which I am inclined to believe are also associated in some way with the eye trouble through symbolic connections.

The place in the scheme of castration mechanisms of the thought theft obsessions, or nooklopa, will be further indicated, and elaborated in the subsequent sections of this monograph, so perhaps a sufficient number of illustrations have been offered here to make an impression as to what is to be expected from the clinical standpoint of presenting symptoms.

*(To be continued)*

## SOCIETY PROCEEDINGS

### THE TENTH INTERNATIONAL PSYCHOANALYTIC CONGRESS

The Tenth International Psychoanalytic Congress met on September 1-4, 1927, at Innsbrück, Austria. The scope of this review cannot comprise the results of the heated business and educational meetings, nor the recreational advantages of the location and the gathering. The following is a review of the papers delivered in the morning and afternoon sessions of September 2d and 4th.

FREUD, PROF. SIGMUND. (Vienna.) *On Humor.*

The opening paper was read by Miss Anna Freud. The essence of Freud's book on Wit and the Unconscious was the delineation of the economic principles involved in the development of wit. The present paper purposes to examine the dynamic mechanism at work in the play of humor.

The humoristic situation consists of either one person or two, in essence. In the first case, the object of the humor is the person of the humorist, whereas in the second case, the bystander or second person is the object. But in neither case is the bystander actually a part of the action, except in the sense of a casual recipient of the pleasure profit.

The genesis of this pleasure profit is readily discerned in the reaction of the listener who expects the development and liberation of an affect. The detour of this energy into humor provokes surprise and the energy used in preparing for a similar affective liberation as expected in the humorist is transformed into the pleasure of humor. It is apparent that the essence of humor consists in the preparation for developing a certain affect and then, instead of liberating the affect commensurate with the situation, turning it into a quip on the possibilities of such a liberation. The question then is: How does the humorist assume the psychic attitude necessary for such a transformation?

The essential difference between humor and wit or comedy, is that the former possesses, in addition to its liberating effect, something which elevates one above the situation in question. This is a kind of egregiousness which is evidently the "triumph of narcissism, the victorious invulnerability of the Ego." The Ego refuses to take the demands and frustrations of the world seriously in humor, refuses to be put out by them or to suffer. More, humor even exploits the difficulties of reality to gain pleasure. If, in a tragic or at least unpleasant real situation, the individual appreciates the fact of reality with philosophical composure, there is not the least humor in the situation either for him or for us. The disregard for the reality as such and its exploitation for pleasure profit provokes humor.

These two characteristics of humor, the disregard for the demands of reality and the persistence of the pleasure principle, relate humor to the regressive or reaction processes of psychopathology such as neurosis and psychosis, intoxication and ecstasy, all psychic methods for circumventing the suffering of life.

Freud recalls the statement made in his book on wit, that the person who takes a humoristic attitude towards another acts as an adult towards a child in the sense that the real problems of the other person are treated as if they were small and laughable. The humorist thus completes the identification with the father and reduces the object of his humor to a child. The final resolution of the situation is found when one answers the question as to whether this can really be the dynamic mechanism when the humor is directed against the person of the humorist.

The supposed mechanism of identification as the basis of humor even if the latter is directed against the self is made plausible when one considers the structure of the Ego. The kernel of the latter is the Ideal-Ego, the successor to the images of the parents, which treats the Ego as a child. The essence of humor is thus a displacement of cathexis from the Ego to the Ideal-Ego by the person of the humorist and this is the dynamic formulation of the process.

The question is raised whether one may speak of the displacement of such cathectic quantities. The answer lies in the knowledge of cathectic transformation in changes from object cathexis to complete love, from melancholia to mania; and vice versa. The hypercathexis of the Ideal-Ego is then the basis of humor in that the reactions of the Ego are consequently changed. Wit is the result of an unconscious transformation of a preconscious idea. Humor is the other extreme in that it derives from the Ideal-Ego.

The doubt which may arise because of the usual appreciation of the Ideal-Ego as a stern judge is dispelled when one remembers that the effect of humor is, after all, not so tart, not so full as that of wit, and that humor is more important for its purpose than its fact. The quality of the Ideal-Ego thus to sympathize with and coddle the Ego does not at all disharmonize with its origin in the parent imago.

FEDERN, DR. PAUL. (Vienna.) *The Narcissistic Factor in Ego Structure.*

Federn puts the question as to whether the libidinal tendencies only move the ego or whether the former actually forms the latter. The analytic theory of depersonalization as an involution of libido is taken up and, in agreement with Nunberg, shown to be an ubiquitous mechanism which introduces every psychosis and neurosis. This is an ego disturbance and is called by Federn a "transient narcissistic traumatic psychosis." That this libido is distinctly narcissistic is demonstrated

by the fact that even in depersonalization states in which the external world is disturbed, the feeling of the ego is also disturbed. Federn distinguishes this as a "physical ego feeling" from the perceptual character of Schilder's "body scheme" (also Head). This full sense of the body is also the border-line between the body ego and the outer world, and is observed to be broken down in certain normal states of tiredness and sleepiness.

The feeling or sensation of a body limit must be preserved in order that the external world be fully experienced. This distinction is to be divided from Freud's reality testing, and is simply a station which must be passed before the full psychic experience becomes evident. The feeling of evidence depends on the libido preserved for the ego, a circumstance which demonstrates the factual nature of narcissism and its libidinal origin.

Federn calls attention to the difference in the dynamics of anxiety and fright. In the former the feeling of bodily limit is preserved by the preservation of narcissistic libido; the ego is the central object in anxiety and this narcissistic attachment partly explains the pleasure in such a state. In fright the feeling of the bodily borders loses its quantum of narcissistic libido, and fright is thus always combined with a state of depersonalization. That depersonalization is dependent upon the loss of narcissistic libido is demonstrated by the fact that the loss of object libido leads but to simple apathy. It is thus that narcissism, a libidinal urge, first creates the ego.

This narcissistic capsule about the body can vary in strength and extent in normal and pathological conditions. In various types of neuroses, divers organs can suffer loss of bodily feeling more or less easily. Eyes and mouth are especially resistant. A case is presented which disclosed withdrawal of narcissistic libido from various parts of the body simultaneously with the appearance of various mental states.

As regards the mechanism of depersonalization in respect of sensations of thinking, willing, etc., Federn postulates that all types of depersonalization are the same in character. Wherever depersonalization occurs, there is probably a narcissistic component in normal states, and vice versa, there may be no narcissistic tendency but some other one.

The author gathers and examines many interesting examples from the point of view of narcissistic cathexis; thus memory, *déjà vu*, willing, the dream and attention.

REIK, DR. THEODOR. (Vienna.) *The Unconscious Feeling of Guilt as a Libidinal Factor.*

The sense of guilt is a very important factor in the libidinal mechanism, since its unconscious action tends, in many cases, to deepen and strengthen tension as well as gratification. It is almost too obvious to

recall the sweetness of stolen fruits. This unconscious sense of guilt often acts harmoniously with the condition of libido stasis, in that the two factors are dynamically independent but their concerted action overcomes the resistance of the ego. Thus it is that the individual who places little resistance in the way of personal instinctual gratification often feels less guilt than the individual who produces maximal resistances.

In his usual field of activity, religion, the author pointed out the interesting fact that the religious declaration of sexuality and lust as sin serves not only the purpose of cultivating a proper sense of guilt, but also tends to aid in the enhancement of instinctual gratification. That is, that the repression leads to the production of such a potent unconscious sense of guilt that, to overcome it, the individual is forced also to satisfy the instinctual craving.

The increase in gratification provoked by the feeling of guilt is often due to the condition of inhibition in childhood. The greatest pleasure and satisfaction is often furnished by the fantasies in which the insufficiently wide practical control of the theoretical implications involved. This recalls the cases whose love life Freud has characterized by the condition of the cheated third person, and such types of women whose vaginal anesthesia disappears only during a clandestine love affair.

The instinctual penetration of the repression is not summed up by the disorganization of the sense of guilt. The latter even aids in the eruption. Thus, the manic stage of a manic-depressive psychosis still demonstrates the activity of the unconscious sense of guilt in all the violence and force of the condition. In the case of feasts or orgies, the intensity of the instinctual eruption is manifestly determined by the potency of the unconscious sense of guilt and the greater the pleasure, the more resistance is overcome.

From the other point of view, the sense of guilt or repentance is the moral reaction to the unconscious enjoyment of a forbidden fruit. The extreme of this is observed in the terminal stages of compulsion neuroses in which the forbidden object becomes the object of the instinctual urge. In this sense, repression is not only a cross between retreat and indictment, but also one between flight and gratification. Repression is characterized not only by the action of moral faculties, but also by the fact that forbidden gratification is thus held fast. In many cases the sense of guilt is finally overcome by the repressed instincts and the energy gained put to the service of the repressed.

The addition of the sense of guilt to the deepening of instinctual gratification makes the latter less manageable and less susceptible of sublimation. This is important for therapy and technique, particularly the perverse and fantasy cases.

GLOVER, DR. EDWARD. (London.) *Some Observations on Suicidal Mechanisms.*

Since the literature on this subject contains marked differences of opinion, the author sought a clinical condition which would offer a sufficiently wide practical control of the theoretical implications involved. Hitherto, psychoanalysis has approached the problem of suicide from two sides; there is a disorder in super-ego function, but also an obvious dysfunction of the ego instance. The one of the two approaches, then mainly considers the super-ego disorder and examines the process of instinctual defusion, the mechanism of introjection and the resultant exploitation of defused aggressive tendencies. The other approach investigates the pre-ideal-ego formations for the libidinal fixations and ego development at more primitive levels, or, alternatively, the reactivated primitive development in regression. The author believes that these independent methods of research only accentuate an existing obscurity in the relationship between the inhibiting instances of the ego existing prior to the phallic stage of development and the super-ego formations associated with the disintegration of the Oedipus complex.

The author indicated the importance of both these instances. The regression not only affords an aggressive super-ego more energy, but there is also a backward movement of the ego. The libido regression leads to a reactivation of oral-sadistic tendencies and the ego reactions are of the nature of an increased tendency to introject external stimuli and take an attitude of animistic omnipotence to them. The external stimuli are attacked only after their introjection and this leads to destruction.

Suicide is an extreme overdetermination of the vicissitudes of both the ego and the instincts. There seems to be, under usual conditions, an even balance between the direction of destructive impulses against objects and the direction of them against the ego. When the regression is of sufficient depth to produce a confusion of the distinction between the ego and the external world in the sense of objects, the possibility of suicide is present. The aggressive attitudes of primitive ego structure and the punishment system initiated by the super-ego are essentially identical, and when a traumatic experience simultaneously reinforces the attitude of the super-ego, regression will take place if there is not sufficient compensation at earlier levels to retain the object.

Suicidal states reduplicate destructive mechanisms of an antithetical nature: the introjected object attacking the ego (super-ego) and the ego attacking the introjected object. The confusion which the author ascribes to the literature is due to the fact that the super-ego dates from immediate prelatency development, and earlier ego formations are insufficiently correlated with the final differentiation.

The application of these considerations to neurogenesis provoke the author to remark that a complete account of this process and super-ego formation demands more precise knowledge than we yet possess.

DEUTSCH, DR. HELENE. (Vienna.) *On Contentment, Happiness and Ecstasy.*

There is a general tendency in life to live as if there were no death. The appreciation of death is thus purely intellectual, and the tendencies of life, physically as well as biologically, are either positively or negatively oriented, desiring or rejecting life. This point of view completely corresponds to Freud's well known elucidations. Their common basis is the tendency to restore some original condition.

Discussion of two cases of *tædium vitæ* with transient states of ecstasy. The first woman found complete joy only at the moment of orgasm; the second only in moments of transient philosophical or theological super-harmony. The first reached complete unification of the ego-subject relationship by a momentary surprise of the super-ego which resulted in consequent depression from guilt. The second reached the same state by means of a reactivation of the infantile mechanism of introjection of the object as a means of reaching the ego-object unification. There is no true ego-object harmony until a true ego-inner world harmony has taken place.

Dr. Deutsch propounded the further notion that dissatisfaction follows on the very heel of complete gratification and any sense of happiness is thus a transient state. The deep sleep following complete sexual satisfaction is thus dissatisfaction because it is a rejection of the object.

RADÓ, SANDER. *The Problem of Melancholia.*

Radó prepared the first two papers which were offered as a contribution to a better understanding of the manic-depressive psychosis. The views of Freud and Abraham upon depressed states and melancholia were first outlined in their historical development. Further progress was then attempted in analytic considerations of the Ego component of the personality. Here the author led the analysis back to the primitive hunger situation of the sucking infant, illustrating his point by a striking example of such an early infantile experience and its further determinations.

He then entered upon a discussion of the idea of guilt, sin, and forgiveness and showed that genetically they were derived from the self feeling and the narcissistic necessities of the Ego. An interesting development dealt with the ambivalent object relationship of the infantile ego. Introjection as a process at this stage has much light thrown upon it considered as an archaic Ego function. It is a constant mecha-

nism in melancholia. Radó, very interestingly, pointed out the conditions that permitted the development of the manic ambivalent. Certain comments were offered concerning the structure of the super-Ego and the infantile roots of conscience somewhat investigated.

LANDAUER, DR. KARL. (Frankfurt a. M.) *On the Psychology of Mania.*

The author expressed dissatisfaction with the notion of mania simply as a negative of melancholia (which has been more thoroughly studied), and surveys the clinical symptomatology of mania for positive analytic features. The material consisted of two manic-depressive patients during the interval or during a depression of two transient manic states during the analysis of quite foreign diseases.

Happiness and laughing are reduced to the economic effect of recognition which saves for this expression of feeling what would otherwise have been expended in anxiety or other tendencies. Laughing occurs in children especially when the mother is recognized, and even perception which was unpleasant at first has a laughable effect when recognized. The laughing of the patient when the analyst interprets, the response which Freud very early considered a corroboration of his interpretations, is also due to a recognition and the resultant saving of energy due to the fact that the analyst's interpretation overcomes a considerable quantity of resistance is also discharged in laughing.

The second characteristic of mania is the restlessness and excitement. Landauer considers this as auto-erotic pleasure in movement, a lower level of object-erotism found in hypomanic states. This condition is a regression to the infantile pleasure in motion *per se*, and object as well as the limbs are swung about. The universal habit of slapping things down provokes Landauer to speak of a whipping reflex which appears to have the same importance as the incorporating reflex of melancholiacs. The narcissism of manic states is not one of removal by means of incorporation but rather a removal by means of throwing away or rejecting.

The noisiness of manics is considered a special type of the manic pleasure in sensory perceptions. The condition is characteristic for the infantile period in question as well as for the manic state.

The endless talking of manics is another form of the pleasure in movement as such, and can lose all connection with the object in question and thus become a more primitive pleasure in words and noises. This condition is a parallel to the cooing and pleasure in sounds and noises which occurs at about the time of teething.

The flight and transiency of ideas is only a formal object cathexis behind which the actual cathexis has disappeared. It is precisely the loss of love for the world, the rejection of the world, which provokes easy deviation by means of the slightest sensations and the hyperirrita-

bility for sensory perception. The only parallel in childhood is a period with no marked object cathexis, *i.e.*, the period following nursing and before the anal level.

The manic state is thus a condition of oral stubbornness, the chief characteristic of which, in distinction to the anal type, is rejection by means of increased excretion, oral excretion. This oral stubbornness can appear in neuroses as resistance.

HORNEY, DR. KAREN. (Berlin.) *The Problem of the Monogamic Statute.*

That which continually drives mankind to marriage, despite the frequency of marital difficulties, is the expectation of the fulfillment of all the old infantile wishes which arose in the Oedipus situation. This is the unconscious ballast which threatens the security of the union; threatening because there is the possibility of disappointment on the part of the Id because of too little fulfillment, whereas the super-ego can simultaneously provoke a resuscitation of the old incest taboo because of too much gratification.

Other things being equal, the latter case leads to a repetition of the development of the child-parent relationship, *i.e.*, to a disappearance of the direct sexual desires in favor of tendencies inhibited in aim. This state can then lead to the appearance of circumscriptions or conditions under which marriage is hardly possible. In this type of matrimony, it often seems as if the satisfaction of the desire for marital suffering is the only guarantee for the security of the union. The same urge to justify the marriage before the ideal-ego leads to an intensification of the illusion of love far beyond its real quality.

The basic and problematic situation of marriage as monogamy is: whenever the dilemma between too much love (ideal-ego) and too little (Id) becomes too marked, the union must soon be split by the secret hate of one partner for the other and the subsequent search for new love objects. The new voyage of love can derive support from unconscious sources—even within normal limits. For, although the matrimonial situation is a fulfillment of infantile desires, it serves to gratify only in so far as we have been able to identify ourselves with father or mother. Every deviation from the postulated norm in solving the Oedipus complex leaves the child (when adult) essentially still a child in the triad: father-mother-child. That is, the wishes which result from such instinctual constellations find no direct satisfaction in marriage.

Thus inimical attitudes towards the loved object arise which, in reality, frustrated our desires for sole possession. The monogamic claim can thus be more strongly colored by narcissistic and anal-sadistic tendencies than by feelings of true love. That this claim, despite its modest origin, becomes our most intolerant ideal, is due to the circumstance that the satisfaction of so strongly suppressed wishes coincides, in this case,

with the whole category of important social values. There is no real infantile origin for our ideal of fidelity—it is essentially an inhibition of instinct. Infidelity is, therefore, decidedly avoided where there is much sense of guilt. But strict fidelity can be used to force the partner to do likewise. Elements of hate can arise and thus undermine the very foundation which holds the union together, namely, tenderness.

The analyst must be clear on the inevitability of such conditions in marriage in order to preserve the proper and noncommittal stand as regards the security of a union.

JONES, DR. ERNEST. (London.) *The Early Development of Female Sexuality.*

For different reasons, both boys and girls tend to view sexuality in terms of the penis alone, and it is necessary for analysts to be skeptical in this direction. The concept "castration" should be reserved, as Freud pointed out, for the penis alone and should not be confounded with that of "extinction of sexuality," for which the author suggests the term "aphanisis." Privation in respect of sexual wishes evokes with the child the fear of aphanisis, *i.e.* is equivalent to the dread of frustration. Guilt arises rather as an inner reaction, as a defense against this situation, than as an imposition from without, although the child exploits any *moralisches Entgegenkommen* from the outer world.

The oral erotic stage in the young girl passes directly into the fellatio and clitoris stages, and the former of these then into the anal erotic stage; the mouth, anus and vagina thus form an equivalent series for the female organ. The repression of the incest wishes results in regression to the pre-Œdipus or autoerotic penis envy as a defense against them. The penis envy met with clinically is principally derived from this alloerotic reaction, the identification with the father essentially representing denial of femininity. Freud's "phallic phase" in girls is probably a secondary, defensive construction rather than a true developmental stage.

To avoid neurosis both the boy and the girl have to overcome the Œdipus conflict in the same way; they can surrender either the love object or their own sex. In the latter, homosexual solution, they become dependent on the imagined possession of the organ of the opposite sex, either directly or through identifications with another person of the same sex. This then leads to the two main forms of homosexuality.

The essential factors that decide whether a girl will develop the father-identification in such a high degree as to constitute a clinical case of inversion are specially intense oral erotism and sadism. These typically combine in an intense oral-sadistic stage. If the former of these two factors is the more prominent one, the inversion takes the form of dependence on another woman, with lack of interest in men; the subject is male, but enjoys femininity also through identification with a feminine

woman whom she gratifies by a penis substitute, most typically the tongue. Prominence of the second factor leads to occupation with men, the wish being to obtain from them recognition of the subject's male attributes. It is this type that so often discloses resentment against men, with castration phantasies in respect of them.

Author closed with remarks on the Œdipus attitude of heterosexual and homosexual women. The former dreads the mother more than the latter does. The dread of the homosexual woman centers around the father. In the latter case, the punishment feared is withdrawal or desertion on the oral level and beating on the anal one (rectal assault).

HÁRNIK, DR. J. (Berlin.) *The Economic Relations Between the Sense of Guilt and Feminine Narcissism.*

The author continues remarks of his own on the basis of recent papers by Freud. The considerations are provoked by the analysis of a woman who, otherwise narcissistic, reacted to a marked improvement of her vaginal anesthesia during the analysis by producing intense feelings of ugliness. It was found that the measure of gratification achieved was immediately judged "too much" by the ideal-ego and this in turn was derived from incestuous experiences of puberty. At the time mentioned, the young woman had been forced, so to speak, to repress a genital preparedness which was then recompensed by certain valuable narcissistic advantages. In other words, the need for punishment forces the individual to repress sexual desires, and the reward for this loyalty is a compensatory increase of ego consciousness. The sensation or ugliness as an expression of the sense of guilt was shown, in this case, by deeper analysis to have arisen from pertinent infantile constellations. The mother had been "ugly," not only because of her position in the Œdipus situation, but also because she menstruated. The girl herself had gone through a period in which she quite disregarded her external appearance and this occurred after chastisement by the mother because of onanism. The girl is thus valuable in her own eyes only when she has successfully repressed the specifically female wishes for gratification, the gratification which mother received, and this economic (pleasure-pain) situation is then further definitive for the object libido of the woman. In love there is but narcissistic self-love, and in motherhood passionate but inhibited affection.

The secondary narcissism of women results from the dissolution of their Œdipus complex. The narcissistic cathexis of the woman's own body is more consonant with the norm of the ego because it is more compatible with the basic tendency of the female ego towards a full harmonization of "femaleness." Author therefore believes that this narcissism must be based on something more primitive than the Œdipus complex and offers material from the analysis of infantile associations

to surmise that it is connected with the castration complex. This narcissism is thus the direct result of an inner agreement with the condition of lacking a penis. The transformation of penis libido to narcissistic libido, *i.e.* a change from lacking a penis to an hyper-cathexis of the external appearance, if found at a very early age. Female vanity, female pride in personal and bodily appearance is one<sup>1</sup> of "the psychic consequences of the anatomical differences of the sexes" to which Freud called attention at Homburg. (It is an old matter of experience that very young girls invariably demonstrate a greater worldliness, a greater appreciation of the effects of personal appearance, than boys of even much greater age.) The secondary narcissism of women is thus a regression to a very early point of fixation, to the earliest stage of narcissism as a result of the frustration suffered in the Oedipus complex.

SACHS, HANS. *The Foundations of Character Formation.*

This very philosophical and full paper defies abstraction. The author first outlines fundamental differences in the character formation of the male and female. He refers these back to the libido development in its relationship to the personality and follows them through the various stages of psychosexual organization. (In abstract only.)

ALEXANDER, DR. FRANZ. (Berlin.) *The Neurotic Character. Its Place in Pathology and in the Literature.*

Alexander's differentiation between the neurotic character and the neurotic is the difference between the production of symptoms and the general habits of life. The neurotic character<sup>1</sup> lacks the "autoplastic" type of instinctual gratification, possesses rather an ability to satisfy desires in a dramatic way, dramatic because they are, at bottom, incompatible with the ego. The neurotic character is, nevertheless, not a criminal in the full sense of the word because he discloses inner conflicts and acts in a manner which reflects self-punishment, whereas the true criminal a more homogeneous and definitely asocial character which discloses no real conflicts.

The life of the neurotic character has something compulsory about it; its destiny seems to be much less under the influence of the will of the individual and more apparently controlled by inhibited instincts. The decisive and important acts of such persons are directed by repressed strivings which are strange to the ego-structure and are not only asocial but also reactively hyper-moral and auto-destructive. The author depicts the adventurers whose actions reflect stubborn mutiny against authority, those who are criminals from a sense of guilt, the swindler who, in his conduct, laughs at authority and endangers his social security, the financial bear whose aggressive tendencies are simultaneously auto-destructive

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ones. The neurotic character of such individuals is frequently disclosed in their love life, as one of the author's cases showed.

The author describes four main groups of psychopathological phenomena: neurosis, neurotic characters, psychoses and criminals. These groups comprise only the pathological expressions of desexualized instincts. These same instincts can, however, also be expressed as perversions if they are not desexualized.

The cardinal sign of the neurotic character is the expansiveness of his instinctual life which is at once strange to the ego and too powerful to be completely inhibited. The neurotic character is therapeutically advantageous because he is used to action. These characteristics also destine such types to frequent appearances in literature as the author explains on the basis of Dostoevsky's "Brothers Karamasov" and Balzac's "Cousin Pons."

The following is the author's systematization of the four types mentioned above. The successful repudiation of an unconscious tendency is reduced in the direction of the arrows.

Psychopathological Phenomena with Conflict.		Psychopathological Phenomena without Conflict.	
Repudiation of ucs tendencies leads to autoplasic gratification.	Repudiation of ucs tendencies leads to neurotic conduct.	Repudiation unsuccessful because ego structure breaks down. Uninhibited but essentially autoplasic gratification of Id tendencies.	Repudiation completely unsuccessful although ego structure is intact. The ucs tendencies break through.
SUBSTITUTIVE GRATIFICATION			
AUTOPLASTIC NEUROSIS	ALLOPLASTIC NEUROTIC CHARACTER	AUTOPLASTIC PSYCHOSIS	ALLOPLASTIC TRUE CRIMINAL
<p style="text-align: center;">  </p> <p style="text-align: center;">                     Drug addiction (?) ↓                      Partial failure of defense. Ucs tendencies break through only as transformed sexual striving.                      Objective gratification.                      ALLOPLASTIC PERVERSION.                 </p>			

REICH, DR. WILHELM. (Vienna.) *On Character Analysis.*

Character analysis<sup>1</sup> is largely identical with the analysis of the resistances, but these are not determined by the content alone, but are also diverse in form from case to case (as, for example, compulsion neurosis and hysteria are different in type). This formal difference in the resistances can also be reduced to infantile experiences.

The differentiation between symptom and character neurosis (made by Glover and Alexander) simply means that there are neuroses with symptoms and such without. But the neurotic character is present in

both, so that from this point of view there is no difference in principle between the two or between chronic and acute neuroses. The points of difference suggested are: lack of insight into the disease, and rationalization. A symptom is always felt by the patient to be something foreign and it does not undergo the thoroughly extinguishing rationalization of the undercurrent of the character. But the neurotic character is a sort of attitude in life, a type of reaction for which the patient feels that there is no other way. But there are often symptoms which take on the nature of character structure, such as compulsive counting which seems to lend reason to habitual regularity and cleanliness. The symptom is also something much more volatile and simple in structure than the character.

The difference between the two is further to be studied in the difference between the two resistances. Character resistance constitutes, among other things, the way in which content is said. The manner in which the analytic agreement is *not* kept to, is of the greatest importance. For example, a passively feminine character will react an unconscious hate for the father by retreating in a courteous manner from the act of vituperating the analyst, whereas an aggressive character will react the same hate by an overheated attack on the father imago. The manner in which the ego defends any imminent expression of instinct on the part of the Id is the same in the same patient under any circumstance and thus different in different characters, disappearing only with the very roots of the neurosis.

The character analysis differs from the usual one, first, in the order in which the material is interpreted, this being determined by the demands of the interpretation of the character first. Secondly, the use of the resistance material for the interpretation of the character consists simply in the insistent isolation of the character features of the material from the rest, and attracting the patient's attention to these characteristics. He can then do with them whatever he wishes.

The analysis of character thus leads to the deepest material, step by step, and prepares the patient for infantile interpretations by first analyzing the ego affect and its negative character. Thus, affect repressions and narcissistic types of association are reduced to a reaction commensurate with the basic instincts at play by continual badgering of the type of reaction. Character analysis thus naturally causes greater disturbance for the patient and demands greater attention and generalship from the analyst.

FERENCZI, DR. S. (Budapest.) *On Ending the Analysis.*

The author presented a discussion of analytic technic which was not a little humorous in spots and served rather as a heart to heart causerie. He reviewed the development of analytic technic from the stage of symp-

tom analysis to that of character analysis. He expressed the opinion that Sadger was doubtless right in demanding a long and deep analysis of the foundations of the symptom, but the essential feature was to dissolve the basis of what is generally and unmistakably known as a man's character.

The problem of activity or passivity was approached from the point of view that complete passivity at any cost not infrequently leads to an unnecessary stagnation of the analysis which may lead to financial and technical difficulties. There is a definite demand for the physician to possess sufficient knowledge of the situation in order to be able to lead the material to a certain transient effect, in addition to which the passive treatment of psychoanalysis cannot be other than a sort of active passiveness, as Laforgue stated, which is intensified or weakened at will.

As to the length of analysis, Ferenczi took an even more radical stand than Sadger, in that he considered the ideal of an analysis to be one "which died of exhaustion." The patient should be analyzed until he or she is either anesthetic to the analyst or at least completely unruffled. This leads over to and is illustrated by a certain freedom of association and distribution of emotion, which is at once a sign of deep analysis and a thorough ability to approach the demands of life with renewed vigor.

Ferenczi also emphasized the relative importance of simple and straightforward working-through of the material. He mentioned this as the more important quantitative part of the analysis as against the qualitative recognition of new factors. The continual and iterative rumination of the entire material on different levels and from different vantage points, makes up in substance what a long analysis means and in this he substantiates the publications of Freud on this point.

One important point is, as Laforgue mentioned, that the analyst must continue to clarify his own equilibrium between the complexes. As Ferenczi put it, the analysis of the patient must continue the analysis of the analyst, and the advance of the former is often a mark of the depth of the latter.

SADGER, DR. I. (Vienna.) *Result and Duration of Psychoanalytic Treatment.*

The author distinguishes between relative and absolute cures, the former being cures which rehabilitate the patient as far as the condition prevailing before the appearance of the symptoms is concerned. Such a cure can also occur without the aid of any medical treatment as, for example, when a patient falls in love.

The insistence of patients to be cured as quickly as possible can be taken seriously only in regard to the disappearance of some symptoms. Severe cases, such as depressions, epilepsy, phobias, and compulsion neurosis should be treated with the purpose of absolute cure in view.

The earlier statements of psychoanalysis, that the neurotic symptoms

should be followed as far back as the fourth year of life, is amended by the addition that appropriate analytic technic must be able to carry the symptoms back to the nursing period and even earlier. Otherwise no really suitable, that is absolute, cure can be achieved. Such an analysis can never be done in a hurry and it is thus far better for the patient to undergo an analysis taking at least two years than be blinded by the intransitive freedom from symptoms.

There are manifest resistances to such long and protracted treatment, especially financial resistance on the part of the patient. The result has been the appearance of several shortening methods such as Simmel's combination with hypnosis, Ferenczi's additions of active therapy, Rank's analysis of birth situations, etc. Sadger feels that the only way in which an analysis can be shortened is by refraining from protracting it artificially (*i.e.* by such methods).

LAFORGUE, DR. RENÉ. (Paris.) *On Active or Passive Psychoanalytic Therapy.*

The author introduced his remarks by delineating the peculiar situation of psychoanalysis in its development in France. Favorable results of therapy and method alone were to achieve for analysis its just place in French medicine. It was demanded that actual proof of the effectiveness of psychoanalysis be given, and the initial trials in this field were carried out under the close observation of the referring physicians.

When, during such a painful period, the result was satisfactory, the consequences for the analyst and analysis were increasingly favorable. The author was astonished, however, to find that many analytic colleagues, and many of them well authorized to speak, were rather skeptical either of the results or of the method.

The author feels that that which he chooses to call an "abstract analysis" (doubtless a theoretically satisfactory one) is insufficient, at least in difficult cases, and leads to no advance. It may be sufficient to explain what obstacles must be overcome, but it does not reckon with one factor which the author considers very important for surmounting real psychic difficulties. That is the art, the personality of the analyst as it is woven into the analysis. This the author considers to be the necessary personal element which is not included in the rules.

This personal factor comes into play particularly at a time when it becomes necessary for the patient to gain control of the affect arising from the liberation of neurotic habits. This control is perhaps best achieved if the liberation is simultaneously provoked *via* an identification with the analyst. But it is precisely under such circumstances that the analyst is in need of "an adequate façade" to form an example for the formation of the patient's ego-ideal. This implies that the analyst must be steadily at work developing himself, so to speak, under the divers

searchlights of the various patients. It is, nevertheless, not intended that the analyst play an active pedagogic rôle, but act rather as an unconscious influence.

This is why passivity on the part of the analyst is not at all a certain indifference, laxity or disdain, but rather an active passiveness which hopes to attain greater ends by its dignified silence and wordless example than many arguments. In this sense it is not possible to consider active and passive therapy as antitheses. Passivity should be an active agent in the hands of the analyst who knows the value of this agent.

The question of terminating an analysis is answered by the author to the effect that too abrupt a termination (by setting a definite date) is not good in psychic treatment, and that the termination is better set on the basis of "when these and these difficulties are surmounted." The setting of a date for ending the analysis clearly shows the patient that the analysis can be nothing else than the liberation of the patient from his symptoms first and from the analyst afterwards.

SIMMEL, DR. ERNST. (Berlin.) *Basic Considerations on the Execution of an Analysis in a Sanatorium.*

The author considered three basic arguments against the execution of an analysis in a sanatorium or clinic: 1. That the common quarters of many neurotics might lead to unfavorable influence of the neurotic symptomatology. 2. That specific psychoanalytic considerations might arise in the sense that so many neurotics living together and, perhaps, being analyzed by the same physician might lead to difficulties in transference and resistance. 3. That the life of a sanatorium or clinic is, after all, no acceptable substitute for reality.

The last consideration becomes valueless as soon as we consider with the author that the reality in which the neurotic lives is but an apparent one. The life of the neurotic is oriented on the plane of creations of his own Id, his unconscious, in addition to which any action over against the world is of a destructive character. The result is either a neurotic reaction on the part of the environment or open or sublimated belligerence.

The environment of such an analytic clinic restores the psychic reality of the Oedipus complex in the form of the chief physician and chief nurse. The patient actually experiences what was formerly only acted, and this experience can be directed analytically by team work on the part of the personnel.

Reality is further approached by a suitable and diverse set of rules as to the use of the social halls and the patients who are permitted to take part in any social activity. The prime basis for the acceptance of patients is that they must be "severe" cases, and until they have become less impossible socially, their treatment within and without the analysis is so arranged as to provoke as copious a digestion of the transference and

resistance as possible. This also continues to improve the character of the environment and dispels the first two complaints.

KLEIN, MRS. MELANIE. (London.) *The Early Development of the Oedipus Complex.*

Mrs. Klein elucidates her point of view that the Oedipus conflict begins much earlier than hitherto accepted, and discusses the importance of this fact for the further development of the destinies of the conflict in question.

Her observations have led her to believe that the Oedipus conflict begins with the period of weaning, and that this results in a rejection of the oral position on the part of the boy with a tendency towards a genital cathexis of the mother; the girl takes the same path, but rejects the mother for the father. The Oedipus conflict is already present at the beginning of the second year of life, but, at the same time, there are also feelings of guilt present which serve as a defense against the full primacy of the former, and thus form a sort of early super-ego. These considerations are not taken as in any way incompatible with Freud's discussions on the super-ego as the direct heir to the Oedipus conflict. Mrs. Klein conceives her observations only as additions to Freud's position, in the sense that the Oedipus conflict begins at an earlier age. Such an early appearance of the Oedipus conflict necessarily brings it under the influence of oral and anal tendencies, but the latter, themselves, are also influenced by the sense of guilt developed by the former.

FREUD, MISS ANNA. (Vienna.) *On the Theory of Child Analysis.*

Miss Freud spoke on the basis of the material contained in her interesting little book of the same title. In examining two of her cases more closely, she developed the concept of child analysis as something independent of adult analysis, and also defended the "pedagogic attitude" of the children's analyst as something inherently necessary to the situation.

The analysis of a child is similar to that of an adult only in cases in which the anxiety or fear resulting from expected or actual privation has been transformed to a psychic factor and treated by the ideal-ego as castration fear. In the cases in which the super-ego has not yet become fully solidified and definitive, the analysis of a child must take a different path. Under the latter circumstances the analyst has two duties before him: First, the analysis, the dissolution of whatever ideal-ego structures are present and their reduction to terms tangible to the analyst, and, secondly, the external, synthetic action of actively taking part in the formation of the new ideal-ego by means of new experiences and impressions within and outside the analysis.

It is this second part of the analysis which demands not a little actual pedagogic knowledge and experience on the part of the analyst. A com-

petent grasp of the theoretical and practical bases of pedagogy will alone enable the analyst to gain the insight into environmental and educational influences which shape the child. Armed with these two weapons, the pedagogic and the analytic, the analyst is in an incomparably better position to criticize the child's environment, and, if necessary, to judge when the child should be taken out of the hands of the educators and teachers and be handled by the analyst.

Miss Freud's discussion contained pregnant elucidations of the practical data dealt with in her book. Her experience has shown her that the theory of analysis alone is not sufficient to deal with the practical problem of the child, and that where strict analytic truth and straightforwardness are in place with the adult, any means may be good and necessary to gain the desired end with children. It appears that what Ferenczi once termed as "analytic tact" becomes even more full of content in child analysis.

CHADWICK, MISS MARY. (London.) *Notes on the Fear of Death.*

Psychological anxiety without real cause is very widespread among young children of a neurotic disposition and is doubtless exploited by education as a result of its superficial position in a sense of guilt. This superficial level of anxiety derives from the activity of the super-ego and the fear of castration. The loss of the penis is the expression of the man's fear of death, and its equivalent for the other sex is the loss of love (Freud). The latter symbolization of the fear of death is then a double one: the loss of love which means separation from the parents, the loss of power over them and their gain of power over the helpless child for its destruction and death. The second form is the loss of the penis which is also a separation from the parents, the impossibility of reunion with the mother, *i.e.* the sought, symbolic death, and simultaneously, the loss of power against the mighty father representing dreaded death.

Death representation is thus divided into benign, mother-death; the pre-natal, not fearful or unknown state; and hostile or violent, father-death, the action of the father who slays the sons and orders the exposure of the unwanted daughters. The loss of love, especially in regard to female children, is intimately linked with the fear of death, since pleasing was the means of remaining desirable in the eyes of the parents and thus also alive.

The fear of death is expressed in the following forms:

1. The result of expressions of parental anger, threats and punishments, leading to the retort, "I'd rather kill myself."
2. The result of death wishes against the parent, sometimes connected with squint.
3. The result of physical restraint, impeded muscular movement, calling up the cry from the child, "You're killing me!"

4. As a correlate of fear of the dark or of becoming blind as a punishment for death wishes or masturbation. Squint.

The authoress discusses particularly the material and the importance of the last two categories. It is found that the eye and the ego (the eye and the I) are of especial importance as carriers of the fear of death and that closing the eyes is not only a means of banishing the world and the parents, but also a symbol of personal death itself. The inhibition of muscular movement symbolizes the dawn of ego structure.

WEIJL, DR. S. (Rotterdam.) *On the Psychology of Alcoholism.*

The author's material discloses very much of a parallelism between the habits of drinking and pubertal rites, such as practiced in modern cities. Puberty and the introduction to manhood consist chiefly in long trousers, tobacco and drinks. Hereupon the older boys introduce the novice into the secrets of love.

The analysis of alcoholics and the study of delirium tremens revealed an important tenacity of certain factors of the Oedipus complex. Drinking is, on the one hand, the cannibalistic destruction of the father. It leads to an increase in personal power and the beginning of a manic reaction (at least at the beginning; see below). But drinking is at once the realization of a father identification and the attainment of the mother, since the first oral identification and gratification was the complete introjection of the mother at the breast. The difference between the two fluids at least hides the unconscious meaning of them both. Drinkers (at least in Europe) come together in a saloon or bar or inn where they unite in the concerted destruction of the father and the conquest of the mother imago. The bar maid is, of course, equally sweet to all men.

The prime oral pleasure of sucking is repeated and the result is at least somnolence. But the consequence is essentially also the revenge of the father, for death-like stillness or even death may result. Father alcohol is poisonous.

The need for a manic release is also answered by the alcohol, but it simultaneously answers the desire for the following punishment in depression in the sense that it denotes suicide (narcosis, unconsciousness). The same partial or potential death is inherent in all other drugs. One of the author's patients wanted to commit suicide at exactly the same spot where the father of a comrade had shot himself. Instead of this he went to a saloon and drank himself "dead drunk." Thereafter, however, one can awaken and repeat the process. There is an eternal re-awakening in the process of chronic alcoholism and this circumvents the fear of death. Thus, the death instinct and repetitive impulses are realized together.

Conflicts with the police are aggressive states directed against the father imago, and these conditions disappear in the same proportion as athletic increase. Former alcoholics are also revolutionary adepts in

later years, as is understandable from their attitude to the father imago. That drinking and Sunday are especially affiliated is due not only to the fact that the unconscious is more free on Sunday, but also to the circumstance that Sunday is the relic of a totem feast day.

Alcoholism and obsessional neuroses can alternate in the same case in that the former displays orally the material which is anally reworked by the latter.

RICKMAN, JOHN. *Ego Genital Polarity.*

Dr. Rickman gave a general discussion of the ambivalent pairs of the genital-anal constellations in the personality makeup. He outlined a very thorough program of the details of the repulsion-attraction mechanisms, and compared with much perspicuity the manifestations of the two instinct trends. Certain illustrative material was drawn from unconscious activities. Counting, as a compulsion phenomenon, was related to a traumatic event in a case history. Dissociation of opposite pairs, dysuriaquism, was also discussed. Finally his paper dealt with depersonalization phenomena as seen in the psychoneurotic and psychotic.

FENICHEL, DR. OTTO. (Berlin.) *On Organ-Libidinal Signs of Instinctual Defense.*

The author considers the peculiar habit of most of us in innervating one or another group of our skeletal muscles in a "dystonic" way. That is, muscles are, even in a state of "rest," tense, hypertonic, and threaten to drop into a state of complete hypotonus which would also paralyze motility. Such innervation is found to be the result of the instinctual defense on the part of the ego, although not every repression need be expressed in this manner. Every repression of an instinct is at least a quantitative reduction in the motor supremacy of the ego, and the struggle between a repressed instinct and the anti-cathexis of the ego can be reflected in physiological and functional innervation of the musculature. Thus, a marked castration fear can cause a congestion of the instinctual impulses connected with the danger of castration within the body, and the block could be reflected in hyper-innervation of the skeletal musculature.

These dystonic phenomena are expressions of an organismic congestion of libido. The condition is evidently one of "narcissistic body libido" and, in this sense, similar to pain. The struggle between cathexis and anti-cathexis leads to a reduction in muscular function which binds a certain quantity of libido. This means that changes in tonus have taken the place of true acts, and the economic pleasure-pain principle (in inhibited form) has taken the place of the principle of reality.

This point of view is also applied to the data of sensibility. The

defensive instances of the ego can act against inner perceptions of organ sensation as well as against forbidden external perceptions. Just as vaginism is the best example of the instinctual defense of a muscular spasm, so is extreme frigidity the best example of estrangement of organ sensation.

The author found that the simple process of withdrawal of cathexis is often replaced by the more complex one of an equally great anti-cathexis. The findings of Federn are then amended by the statement that in this way certain conditions of instinctual defense can lead to the disappearance of the most highly cathectic organs from feeling. A minus as well as a plus condition of auto-observation can be the expression of a libido stasis, just as precisely those portions of dream content are important which apparently lack affect.

More or less localized estrangements are doubtless the result of simple withdrawal of cathexis, whereas generalized loss of body feeling is ascribed to the process of anti-cathexis. The difference between loss or organ feeling and depersonalization is that of "psychic" depersonalization in the latter as a result of the blockade of inner sensations. The above mentioned duplicity of the process of repression is further reflected in the condition of narcissistic libido in depersonalization, this being either a plus or minus, *i.e.* a loss or a stasis of libido.

EISLER, DR. J. M. (Budapest.) *A New Point of View in Dream Interpretation.*

The author reviewed Freud's delimitation of the boundaries of the conscious and unconscious and the consideration of certain ego structures as a part of the unconscious. Thus, not only the products of libido development, but also those of the ego structures are a part of the unconscious material. This the author calls the "complete Oedipus complex." The latter structures lead to a better and more complete understanding of the super-ego formation and thus, naturally, to a deeper insight into the paths taken by the various effects of the sense of guilt and other tendencies.

As a result, the analyst gains possession of more detailed information which is of evident advantage in therapy. The author discussed dream material from several cases to illustrate his point of view that this unconscious process of the formation of individual ego types is also reflected in the dream material. The latter thus takes on a strictly individual character in this regard.

RÓHEIM, DR. GÉZA. (Budapest.) *The Gods of Primitive Man and the Religion of the Andamanesian Pygmies.*

The Andamanesian pygmies have come to the fore as primitive types, and the question has turned on whether their religion meets these ethnological premises on an analytic basis.

The central themes of the religion and mythology of these pygmies comprise prohibitions which arise from the Creator. The content of the prohibitions turns about incest and its punishment, as well as about other tendencies of the edipus complex. The Creator also appears as a woman in other tribes, and this circumstance is explained by the myth of the lizard in which the castration symbol leads to the formation of the first woman.

Ethnologists are either for or against the primal father in development. The orthodox churchmen believe in the original nature of monotheism; the evolutionists in the earlier force of aggression, *i.e.* magic as the source of all religion. Author points out that both are to be found in religion as an aggression and reaction to the aggression in the super-ego. Totemism of analysis is a third. It is a completion of the monotheistic theory in that the monotheistic premise of repression of an edipus wish and its result in animistic fear of the ghost of the dead father is here completed by the transformation of this ghost of the repressed into a totemistic animal. Thus Freud added the necessary anti-cathexis to the cathexis, and this occurs in the external world instead of as a reaction formation in the super-ego. To illustrate: the Australian primitives are thus hysterically-genitally oriented, the pygmies rather pre-genital and like the neurotic of the compulsion type.

HERMANN, DR. IMRE. (Budapest.) *Psychoanalytic Considerations on Logic.*

The author justified the special interest of psychoanalysis in logic by the fact that the latter is the best developed and most insidious instrument of repression and defense against instinct. It may be possible to arrive at a psychic structure of logical method and the complex called "truth."

The author chose four paths of approach to the psychoanalytic study of the province of logic: 1. The fundamental or characteristic attitude of logicians. 2. The historical development of logic as a whole and of some of its problems. 3. The, often traditional, examples of logic as surrogates for free association and the "symbols" of "symbolic logic." 4. Data from the biographies of certain logicians.

The prime characteristics of the logician, his specific and professional aim, is never the singular, the special, the concrete, but rather the genus, the class. Not the content, but ever the extent. This path leads to the essence, to the "nature" of things. Within the province of deduction and deducible truth, logic possesses an existence (repeated traditionally) quite independent and without the realm of the human soul. This is considered to be a manifest analogy with the mental habits of totemism, in that the individual of the latter period derives his existence from an absolute or substance possessing life and independence without the sphere of his own existence. The author had stated at an earlier time

that logical thought is developed in the Œdipus complex and now adds the hypothetic conclusion that logical thought is learned on the totemistic level.

The examination of the history of logical thought discloses the fact that the repressed returns frequently only to suffer repression again. Examples of this process are given in the Galenic or so-called fourth syllogistic theorem and also in the theses of quantum theory. In this respect the chief danger of logic lies in its renunciation of immediate and concrete imagination and the consequent flight into the arms of the unimagined unconscious.

The traditional examples of logical method are indicative of three chief latent groups: the animal origin of man (which discloses a relationship with the first problem touched upon); the meaning of birth, life and death. The traditional methods of approaching the first of these essentially contains the basic question of where I arose and the attitude of logic towards the last of these questions leads to a displacement towards the necessity for proving "eternal truths." The third group of examples belongs to the question (analytically) of the love of the father and mother.

The author demonstrated and illustrated some of the above conclusions from the biographical data of Bolzano, Hegel, J. Stuart Mill, and others. Formalistic thought is a "neurotic symptom" of logic which is due to the repulsion of the necessity of motor action; it is the result of an increase in the activity of death instinct, of the bullying of the ego by the ideal-ego. The strict rules of the logician (the ego) prevent him from succumbing to the temptations of instinct. Logic is, finally, also burdened with a noticeable inhibition in that it takes no regard of such processes as love, identification, resistance, etc.

## BOOK REVIEWS

A PSYCHOLOGICAL STUDY OF CANCER. By Elida Evans. Dodd, Mead & Co., 1926.

Only last year I attempted to discover, at the suggestion of Doctor White, whether or not cancer patients reacted in a constant fashion psychologically, and found that the extraverted, syntonetic types constituted the rule in the cases surveyed. My group included both normal and psychopathological individuals. The latter were usually victims of affect and paranoid disorders, rather than those of the schizoid variety. I am indeed quite gratified that the findings of this author are but little at variance with my observations in the normal group. In spite of my convictions that ontogenetic psychological events contributed not unappreciably to subsequent somatic changes, it was not without trepidation that I read and published my tentative conclusions, lest I should be termed a faddist by the organicists.

For many years Doctor White, and the Saint Elizabeths school, generally, as well as Jelliffe and others in New York, have been insistent upon human activity being studied in terms of the "organism-as-a-whole." The votaries of this standard, however, found themselves continuously wedged between two menacing bulwarks; the organicists on the one hand insisting that organic reactions were provoked solely by so-called material stimuli, and the more rabid of the psychoanalysts—the illegitimate offsprings of the Feudian movement—who often approached the subject in a fashion not far removed from Eddyism. The compromise, forced more or less by the "organism-as-a-whole group," was consequently looked upon somewhat askance, especially in the face of so little clinical substantiation. The subsequent works, however, of Pierce Clark on epilepsy, of Jelliffe on encephalitis and of Lewis on "Constitutional Factors in Dementia Precox" have invested the movement with added impetus. Furthermore, the "organism-as-a-whole" school found itself in complete rapport with the more recent hypotheses of the relativists, who came to regard matter as a logical fiction, as did Vaihinger and other philosophers for some years.

Now in regard to cancer, it was inconceivable to the organicists that there could be contributing etiological factors other than microorganisms of filterable viruses. Consequently the bulk of the efforts to solve the cancer problem has been limited, in the main, to laboratory experimentation and, inasmuch as no specific microorganism was dis-

covered, the outlook was beginning to appear very futile. Though even the most rabid of the duellists would scarcely deny the existence of a distinct psychological phase of a somatic entity like hyperthyroidism, they reject as fantastical any suggestion that other somatic entities have a definite psychological component.

The author of this book demonstrates beyond the shadow of a doubt that normal cancer cases have unique psychological makeups in common. She likewise links up in a very illuminating fashion the occurrence of the cancer with psychic ontogenetic events. It was her conclusion that virtually all cancer cases were the "extraverted feeling" type. "The 'feeling extravert' feels himself into the object . . . This feeling into is a condition we find in cancer patients and with such intensity it results in a state of feeling, accompanied by appreciable bodily enervation. They draw their vital needs from the object and are absolutely dependent upon the object for their well being." Hence, women of this type, longing for children and unable, for various reasons, to acquire them, not infrequently develop cancer of the breast or, less often, of the uterus.

Now here, unfortunately, we must interpose a criticism. In the sort of cases mentioned, the deductions seem valid but in others the connections between the life situation and the subsequent occurrence of the growth are quite vague. For example, a woman in anguish over the unrequited love of her daughter, is said to have developed a cancer of the bladder as a result of the disappointment. Now in this character of case, it is felt that a more thorough probing into the unconscious processes might very likely reveal other contributing etiological factors. Similarly, a man, disappointed over the neglect of his shrewish wife and indifferent children, becomes a victim of a gastric carcinoma; likewise here, I have no idea that the process is so easily explained. In other words, the reader is not given a complete longitudinal survey of cases cited, but usually only a more or less superficial account of their adult existences, and the pre-adolescent and infantile are relatively ignored; in only one case is there evidence of exploration of the unconscious.

Though one cannot but applaud the deterministic approach employed by the author, it is clear that one is unwarranted in drawing any but conjectural conclusions as to the psychology of cancer in the absence of a rigid psychoanalytic procedure.

To conclude, I should recommend the book to the whole medical profession as it is quite abreast with the most modern viewpoints in spite of a rather shoddy technic employed by the author in arriving at her conclusions, but her advanced attitude toward somatic disease is the outstanding feature of the book and one that is rarely understood by the average medical man or even by quite a few specialists in psychopathology.

CASSITY.

**SEX FREEDOM AND SOCIAL CONTROL.** By Charles W. Margold. Published by the University of Chicago Press. Chicago, 1926. Pp. 143. \$2.00 net.

The author presents in this little book a considerable accumulation of factual evidence calculated to counter the position so ably maintained by Havelock Ellis that sexual relations are matters entirely of private concern unless a child enters into the situation, and then they become matters of social concern.

The thesis maintained by the author is briefly this: that man and society are so intimately and reciprocally interrelated that nothing can be individual without, at the same time being social; nor social without, at the same time, being individual. Individual man makes up society; he contributes to society his individual traditions, and receives therefrom in return these same traditions socialized.

The factual material covers a discussion of the sex relationships in many and divers people all over the world and the author is able to show that, no matter how different from our standards these relations may be, no matter how seemingly promiscuous and without control they may appear, nevertheless in every instance, without exception, there are social standards and taboos which exercise a controlling influence over their expression.

The different standards and the different taboos which are maintained serve well to show all of the varying possibilities realized in actual life, and serve to indicate the possibility of maintaining this standard as necessarily higher, or better than that in many instances. They indicate further and more particularly that the standard which is accepted by the herd is in turn accepted by the individual and made his very own, and that in conforming to this standard the individual thinks that he is carrying out his own personal desires. Nonconformity naturally implies rebellion against conformity, and so is further evidence of the existence of standards.

The author makes a very strong case and one well worth careful consideration. Havelock Ellis makes the point that the wide use of contraceptive measures go far toward removing sexual relations from social control and renders them matters of individual concern only. The argument of the author of this book runs entirely to the contrary.

WHITE.

**GENIUS. Some Revaluations.** By Arthur Jackson. Published by Greenberg, New York. Pp. 160. Price \$2.50.

An effort to re-value some of the ideas about genius. The author is inclined to think that the toxin of tuberculosis and alcohol may release brilliant reactions that might otherwise not find their way to expression, and he gives great numbers of noted names of geniuses who have been

tubercular or alcoholic. That the genius is to madness closely allied he admits, but does not believe that mental disease expresses itself as genius. He thinks only that the highly, delicately constituted organization of the genius renders him liable to mental illness.

The book is very readable and very interesting and gives lots of suggestions and furnishes much food for thought. He is particularly interested in the combinations of the different ethnic strains with which we are so familiar these days and seems to see in such combinations the same sort of value that was introduced upon the stage of evolution when bi-sexuality made its entrance. Reproduction by two sexes undoubtedly furnishes a much wider series of variations for natural selection to take hold of. The same thing seems to happen with the mixture of ethnic strains. Rather facetiously he remarks that if a certain type of dog in a certain situation meets it by biting and another type in the same situation runs away, then if these two types are mated the resulting dog he says, is likely to develop a higher intelligence because of frequently being called upon to formulate new policies, and I might add thus increasing the number of variations which can be taken hold of by natural selection.

The author has no sympathy with the standardizing efforts of the eugenicists. He calls attention to the frequency with which genius has blossomed forth from progeny which would by all standards be considered worthless. He cites the ancestry of Jonathan Edwards and the vagabondage of Francis Thompson. "The world should never give up its atypical boys," says Bliss Perry, speaking of Rousseau's late attainment of maturity.

One can never tell where genius is going to arise except that it never appears under the standardized conditions of mediocrity nor as an outgrowth from the Babbits. All human assets need to be nurtured and cherished.

WHITE.

KURZES LEHRBUCH DER PSYCHOANALYSE. By Dr. H. Stoltz. Published by Ferdinand Enke, Stuttgart, 1926. Pp. 207.

This short textbook of psychoanalysis is a very clear-cut presentation of the material in the very simplest way. It is divided into a theoretical and a practical part. The theoretical part gives the principles in as easily an assimilable form as the reviewer has seen. The practical part similarly discusses certain practical issues such as the indications for psychoanalysis, etc.

WHITE.

DER WITZ UND SEINE BEZIEHUNG ZUM UNBEWUSSTEN. By Prof. Dr. S. Freud. Franz Leuticke, Leipzig und Wien, 1925. Pp. 207.

This book is the fourth edition of Freud's original publication exposing his opinions and researches on wit and its relation to the unconscious. An

excellent translation of this volume, which is apparently unchanged, was rendered in 1917 by Dr. A. A. Brill and it has since served as a classic of its type in this country. In spite of the enormous amount of psychoanalytic research produced during the past few years, its tenets have been altered very little, if any, and it remains one of the most interesting works dealing with the technic, tendencies, motives and social significance of wit and the comic and it has notably aided in personality studies.

LEWIS.

**THE PSYCHOLOGY OF REASONING.** By Miriam Frances Dunn. The Williams & Wilkins Company, Baltimore, 1926. Pp. 141.

**DIASTATIC ACTIVITY OF THE BLOOD SERUM IN MENTAL DISORDERS.** By John William Rauth. The Williams & Wilkins Company, Baltimore, 1926. Pp. 32.

These publications are Nos. 1 and 2 of Volume 1 of a series organized in the various departments of the Catholic University of America, are edited by Edward A. Pace, the Professor of Psychology, with several collaborators for the purpose of embodying the results of research in psychology and psychiatry, and to publish "original research on individual topics, monographs of particular subjects and critical reviews of the literature on special problems," such studies to be published at irregular intervals.

The monograph dealing with the "Psychology of Reasoning" includes a preliminary historical survey of philosophical and nonempirical theories, a review of the experimental work on judgment and inference according to the German school of Wurzburg, of Hollingworth, of Binet and Lindwursky and finally a short but comprehensive review of the theories of logicians including among several others, Jevons, Mill, Schiller, Spencer, and Wundt.

Part II presents the experimental work which consists of the studies on mental experiences during the acts of reasoning in the solution of various problems. The problems selected for this experiment consisted of actual legal cases which have on various occasions come before a judge and jury, the case being presented to the subject for solution and afterwards his results compared with the opinion of the judge in the case. The results of this investigation revealed many interesting points in the behavior of the reasoning processes and in many instances showed definitely the activities of unconscious as well as conscious mechanisms, and finally seemed to prove that much of the insight gained is of the nature of an intellectual nonsensory experience. The rôles and relations of major and minor premises were also brought out in considerable detail. The bibliography should be of help to those who are interested in the subject and also will aid those contemplating similar research problems.

The second number dealing with some chemical factors in mental disorders starts out with a review of the work done on the diastatic activity of the blood in health and disease. As a result of this survey the author concludes, "From this review of the literature it is readily perceived that there are wide differences of opinion among research workers on the question of the source of the blood's diastatic activity. The lack of unanimity in the findings of the various investigators might be explained by assuming that there are a number of amylolytic enzymes in the blood serum, each coming from a different source and varying in amount with the increased or decreased activity of the gland or tissue elaborating it." And again, "just as in the case of the source of the diastases of the blood we find relatively little agreement between the findings of the different workers with diabetics and nephritics. This is not surprising in view of the evidence tending to show that the blood diastases are not derived from a single organ, but are probably products of several organs."

The author then proceeded to examine the diastatic activity of the blood of a number of cases of mental disease by means of a modification of Wohlgemuth's method for determining this reaction. The results indicated that there is no marked difference between the average values for normal individuals and the various types of dementia precox patients, although what difference there was favored a tendency for low precox values. There was no marked difference between average values for normals and for those with involutional depression; however, in the manic-depressives there was a greater tendency to a high value for the diastatic activity, the increase being about 30 per cent. "The more certain the diagnosis of manic depressive psychosis, the greater the tendency to a high value for the diastatic activity of the serum." This is the only group of mental disorders studied in which there was a distinct increase in the diastatic activity of the serum. Furthermore, "Our data indicate that one constitutional factor in the manic-depressive psychosis is a lowered renal function or at least that among the group of depressions a certain number show this lowered function in a degree not found among normals nor in any of the other psychoses studied." Again, to quote from the text, "It has been suggested by MacCurdy 'that manic-depressive insanity is a disease fundamentally based on some constitutional defect presumably physical, but that its symptoms are determined by psychological mechanisms.' Most anyone familiar with frank psychogenic mechanisms and the manic-depressive psychoses will subscribe to this view. It has long been known that the manic-depressive psychoses are not favorably influenced by psychoanalysis. From this alone it is probable that there is an organic factor involved." The meaning of this statement is not quite clear, since it is a well recognized fact that many disorders of definitely organic origin are favorably influenced by the psychoanalytic

type of therapy, although perhaps no one would care to say that the manic-depressives as a group are particularly favorably influenced, but the line of reasoning here seems to be somewhat obscure.

Investigations of this sort are to be encouraged, since our knowledge is very inadequate concerning biochemical aspects of the personality. However, we must be exceedingly cautious in our attitude when interpreting the results. The high percentage of nephritis found in the manic-depressive group may well be and probably is merely another aspect, or in fact may be entirely the result of the high emotional and metabolic stress placed upon the organism due to the activities of processes purely psychogenic in origin. In fact the high percentage of cardiac disorders in the same group, as well as in the paranoid reactions, indicates that something of this nature occurs. The manic-depressive and paranoid groups are hypercompensatory in their behavior and the soma receives a great deal of strain and stress during the psychosis so that the cardio-renal system as well as perhaps several of the other integrated organs share in the reaction as a whole. The organism must be looked upon as a unity and in the selection of cases great care must be taken as to the groupings in order to obtain results that may be compared with subsequent similar investigations. Chemical approaches to the disorders will be more valuable when that clinical state is attained in which we will be able to make finer designations and group classifications according to fundamental personality reaction types instead of having to depend upon such gross diagnoses as "Manic-depressive Insanity," "Paranoia," "Dementia Precox," "Senile Dementia," etc., etc. LEWIS.

TRAITE THEORIQUE ET PRATIQUE DE PSYCHANALYSE. By Ernest Jones. Translated by Dr. S. Jankelevitch. Payot, Paris, 1925. Pp. 896.

This is an authorized translation of the well known book of essays on psychoanalysis by Ernest Jones, into the widely used French language. In so doing Dr. Jankelevitch has performed a much needed service which should aid in disseminating the interesting and valuable material collected, organized and presented by Dr. Jones and thus in promoting the psychoanalytic movement. LEWIS.

FURTHER CONTRIBUTIONS TO THE THEORY AND TECHNIQUE OF PSYCHO-ANALYSIS. By Sandor Ferenczi. Published by the Hogarth Press, 52 Tavistock Square, London, W. C. 1. Pp. 473.

This is volume 11 of the publications of the International Psychoanalytic Library and contains some 450 pages of contributions to the theory and technic of psychoanalysis by Ferenczi, covering the period from 1908 to 1925.

Doctor Ferenczi has been actively associated with the psychoanalytic movement since its inception, has been a frequent contributor to the

literature and his writings have had the great merit of unusual clarity. He has done much to make the psychoanalytic conceptions understandable aside from making notable contributions on his own account. Among these is his admirable paper on "Psychoanalytic Observations on Tic," two papers on "Active Technique," and the paper on "Suggestion and Psychoanalysis."

The papers are admirably translated, quite up to the standard in this very excellent series, and the book as a whole forms a valuable addition to the Psychoanalytic library.

WHITE.

TECHNIK DER PSYCHOANALYSES: I. DIE ANALYTISCHE SITUATION. By Dr. Otto Rank. Leipzig und Wien: Franz Deuticke, 1926. Pp. 211.

This contribution by the well known exponent of psychoanalysis consists of two parts: the first or theoretical part is given to general considerations of the time element in analysis, the mother fixation, libido outlets, ego resistance and to a discussion of the safety process; the second or practical part is concerned with the analytic technic of dream interpretation, the analysis of the fixation, the analytic family, the dream of pedigree, the analytic situation, infantile prototypes and with the historical situation.

It is quite obvious that Professor Rank's ideas are becoming more and more individualized apart from the orthodox Freudian tenets and the technic herein outlined and discussed is not that of psychoanalysis as it has been generally understood, but is a modification based upon Rank's personal investigations into the birth trauma situation, which his patients are encouraged to repeat during the analysis. He writes as one totally controlled by this concept which he considers to be a notable advance in the understanding of the mechanisms and the treatment of the neuroses. One chapter has been reprinted from his book "Entwicklungsziele des Psychoanalyse" (1924),<sup>1</sup> written with Ferenczi.

To the author the historical factor in the neurosis is of no therapeutic importance although it may be of scientific interest. That is, it is of no more benefit to the patient to understand the origin of his neurosis than it is of curative value to know the source of any particular infection from which he may be suffering, but of fundamental importance is the transference or emotional displacement of instinctive primitive mechanisms inhibited in the neurotic conflict onto the representation of the infantile conflict in the analytical situation.

Among the many deviations from the Freudian analytic technic one finds a striking neglect of the associative material from patients, a tendency not to translate the separate elements of dreams, the setting of a time limit for the termination of the analysis, and several large additions

<sup>1</sup> English translation, "The Development of Psychoanalysis." Nerv. and Ment. Dis. Monogr., Ser. No. 40.

to the birth trauma theory. He cures people by means of the "birth technic" which after all is not a potent argument for its scientific import since as Ferenczi among others has pointed out, that it is possible to obtain favorable therapeutic results by many varieties of technic including father interpretation, mother interpretation, by historical explanations, by emphasizing the analytic situation, by confidence in the physician, by persuasion and suggestion, and by hypnosis, etc., etc.

The analytic situation is dominated by the mother whereas to Freud the analyst is essentially in the rôle of the father, moreover Rank's basic interpretation of dreams is in terms of this analytic situation, which fact frequently leads him to neglect or to renounce much of the knowledge of dream interpretation accrued by Freud and his pupils. The castration, traumata and penis envy concepts are neglected, but the birth trauma theory even considers weaning and learning to walk as partial completions of the birth shock.

In the January (1927) number of *Mental Hygiene*, Rank defends his position in a review of Freud's "Hemmung, Symptom und Angst" (1926), in which Freud has discussed anxiety with special reference to the solution suggested by Rank in his "Trauma of Birth" (1924). Here Rank asserts that Freud is struggling to preserve the "castration anxiety theory" and in so doing has not only failed "to make any positive or new contribution," but that his book is full of contradictions; that he has wavered "between recognition and rejection" of the birth trauma concept of anxiety; and that here Freud is not dealing with facts gleaned from his own analytic experience "but merely draws deductive conclusions and adopts the corrections that his consideration of my new concept of the anxiety problem have made necessary."

Although this active controversy between the principal exponents of psychoanalytic thought is characterized by the usual misunderstandings of content, the difficulties in terminology, and by a certain personal affective component; much of value and interest will undoubtedly evolve from the situation and survive the heat of dissension.

Rank's monograph is very interestingly written and contains many thought-provoking suggestions, although it must be admitted that in places the author's apparent infatuation has stretched the fabric too thin for the approval of those with a scientific turn of mind.

LEWIS.

YOUR NERVOUS CHILD. By Erwin Wexbury. Translated from the German by Walter Beran Wolfe. Albert and Charles Boni, New York, 1927.

This little book is the first contribution from the European Child Guidance Clinics to reach America in translation. It is the outgrowth of the work which has been done by Alfred Adler and his co-workers,

and most of the illustrative cases have been culled from the wealth of material offered by Adler's Child Guidance Clinics in Vienna.

The introduction tells us that the book is "dedicated to the task of giving to parents and teachers an insight into the peculiarities of a child's soul life; it is a guide to development of character in the child and a key to the understanding of the fundamentals of a rational psychology."

To the present reviewer, the book, itself, hardly seems to fulfill this prefatory promise. It deals with nervous symptoms in children, the causes of nervousness, its prophylaxis and treatment. In very sketchy fashion it has something to say about almost all of childhood's faults. As we should expect, most of them are characterized by Adlerian organic inferiority and compensation. However, the book is exceedingly interesting as giving us an insight into the type of work that is being done with children in the European Clinics, though to the intelligent layman who has followed the development of clinical work with children in this country, there will be little that is new.

WINIFRED RICHMOND.

DAS INZEST MOTIV IN DICHTUNG UND SAGE (GRUNDZÜGE EINER PSYCHOLOGIE DES DICHTERISCHEN SCHAFFENS). By Dr. Otto Rank. Leipzig und Wien: Franz Deuticke, 1926. Pp. 652.

The first edition of this valuable book was reviewed thirteen years ago by Dr. Jelliffe in the first volume of this journal (*PSYCHOANALYTIC REVIEW*) at which time its value as a guide to the interpretation of the incest mechanisms in history, poetry and legendary tales was duly emphasized. The present volume under consideration is the second edition, which has been essentially enlarged, improved, and somewhat re-written.

The author has thrown light into many of the dark corners of the Edipus situation, and his principal discussions center about the roots of the incest phantasy, the types of incest portrayed by the drama, the incest phantasies of certain great men such as Schiller, Byron and Shakespeare, and about the Edipus drama as expressed by the world's literature. Among a wealth of allied topics he has attempted to explain the psychology of the Stepmother theme, the Phadra theme, the conflict between father and son, the psychological murder of relatives, the psychology of the poetry of youth (Lessing-Hebbel), the castration motive, and various Biblical traditions, Christ legends and medieval fables.

The detailed index of twenty-three main topics each with subheadings and illustrated by numerous examples gives an idea of the enormous amount of material presented in connection with the incest and allied psychological motives in dramas, traditions, fables, legends, myths, poetry, various customs, folk laws, in the lives of historical characters, in contemporary literature, and in the neuroses.

It is truly a pity that this mass of carefully organized material is not available to those unfamiliar with the German language.

LEWIS.

DER KOTILLON (EIN BEITRAG ZUR SEXUAL-SYMBOLIK). By Dr. Alfred Robitsek. Wien, Internationaler Psychoanalytischer Verlag 1925. Pp. 41.

In this short monograph Dr. Robitsek has presented and interpreted various features of the Cotillon dance. The word Cotillon is of French origin, meaning *petticoat*, and is used to designate a lively quadrille comprising a great variety of steps and figures. The Cotillon which was quite fashionable during the reign of Charles X was derived from the *branles*, an ancient peasant dance indulged in by ladies wearing short skirts and during which kissing was part of the play. In the United States the name was used for a group of "round dances" characterized by fanciful evolutions.

The modern Cotillon, a descendant of the French dance above referred to, is an extremely elaborate affair in which women and men alternately select partners for the succeeding dance presenting them at the time, with various trinkets, toys, and "favors," in fact hundreds of figures with their associated symbols such as balloons, lighted tapers, discs, umbrellas, etc., etc., have been contrived for this amusement.

The study by Dr. Robitsek contains twenty illustrations of this symbolic behavior and he offers an interpretation of a large number of the dance situations. He shows how various features symbolize the defloration process (*i.e.*, thrusting of sword through a paper disk), the many erection and intercourse motives systematically carried out, and the sexual orgasm. In some of the dance formations the man's head plays a phallic rôle, in others his entire body serves this function, which is represented by the dancer performing inside a huge slipper and in still other situations, the head may be covered by a large bird head mask, adorned by an artificial nose of significant dimensions, or covered by a particular type of tall hat.

Women in the "lancer dance" perform with the lances and the men with the paper discs; in the course of the dance, the lances being thrust through the discs, thus symbolically reversing the sexual rôles. There are numerous illustrations, of symbols of erection, and other phallic rôles, of castration phantasies in many variations, of genital displacements of several forms, and of some inverted mechanisms.

The author has produced a very interesting little monograph in which he has particularly endeavored to show the relations and similarities between sexual components of the personality, dream symbols, phantasies and the symbols of the Cotillon dance.

LEWIS.

COMPLACENCY—THE FOUNDATION OF HUMAN BEHAVIOR. By Robert Bruce Raup, Ph.D., Instructor in Philosophy of Education, Teachers College, Columbia University. Introduction by William Heard Kilpatrick. New York: The Macmillan Company, 1925. All rights reserved. Pp. 193.

This volume, composed of eight chapters is a free and easy discussion of the concept of complacency and the author's understanding of the term as applied to human behavior. He advances the belief that complacency is an element lying at the very foundation of all human behavior and that all manifestations of behavior can be included and correlated in his scheme. He likens complacency to the principle of equilibrium in physics and draws parallels which seem to him significant between the two phenomena. He believes there is a tendency in all living organisms, those of the lower type without a nervous system as well as those with highly developed nervous systems, to seek this state of complacency just as there is a law in nature that makes matter tend to a state of equilibrium. Assuming then that human behavior has this central characteristic of seeking what he designates complacency, he believes that all behavior can be accounted for in accordance with this principle, and explains it as some phase of functioning of this tendency. Maladjustments in behavior are due to some fault in this delicate adjusting mechanism of equilibrium, the state of equilibrium is in a last analysis a physiological balance. In the words of the author, "The results of this search, if they be admitted, lend further support to the hypothesis that the complacency tendency is the biological equilibrium tendency." The autonomic nervous system plays an important rôle in maintaining this equilibrium or complacency. He brings forward facts to prove his thesis, citing the works of many authors but bases his hypothesis principally on the research works of Kempf, Higier and Rignano. There is nothing new brought forward in this study for the same principle has been presented by others, but the book is of value as adding assent to previous research.

MARY O'MALLEY.

SHELL SHOCK AND ITS AFTERMATH. By Norman Fenton. St. Louis: The C. V. Mosby Company, 1926. Pp. 173.

This book is a distinct and worthwhile contribution to the literature on the neuroses in that it presents a study of a particular group, the war neuroses or "shell shock" cases, in several cross-sections. During the war Dr. Thomas W. Salmon (who contributes the introduction to the book) had a well-planned organization for dealing with the war neuroses in the A.E.F., and the chief unit in this organization was Base Hospital 117. Of the patients treated there, Dr. Fenton has made two follow-up studies, one in 1919-20 and the other in 1924-25, with special reference

to their post-war civilian adaptation and problems. Each study included approximately 800 cases—all psychoneuroses—and it was found that in 1924-25 80 per cent were able to carry on with fair effectiveness as compared with 60 per cent in 1919-20.

In 1918 it soon became evident that the proportion of neurotic patients able to return to military duty was much greater in those with more acute and definite precipitating experiences, especially concussion, gas, exhaustion, and anxiety. Likewise, since the war these types of cases show a higher percentage of successful readaptation than, for example, the neurasthenias, hypochondriases, psychasthenias, effort syndromes, and the timorous group, and to a less extent, the hysterias. On the whole, these results would seem to emphasize the factor of constitutional susceptibility; and yet, paradoxically enough, Dr. Fenton's 1924-25 survey showed family and personal "neuropathic taint" to be practically without significance so far as capacity for civilian adjustment is concerned. It is noteworthy that agricultural, as compared with clerical or transportation and manufacturing work, etc., proved to be the most satisfactory for war neurotics still handicapped by some symptoms; and also that agricultural workers furnished a relatively low proportion of the wartime neurotics.

Dr. Fenton, who had first-hand experience with these cases during the war, and who is at present Associate Professor of Psychology in Ohio University, has obviously expended much time and care on this study, and he brings out, and considers, a wealth of interesting features: as, for example, that not more than 3.4 per cent of the total group have developed psychoses—probably no more than the ordinary expectation. He is a glutton for statistics but avoids indigestion and keeps his feet under the table. His results are well summarized and he concludes with a somewhat cursory discussion on the nature of the war neuroses.

Since its coinage during the war, the term "shell shock" has attracted much popular interest and has been the subject of an extraordinary amount of misapprehension that has not tended to decrease. Dr. Fenton deals with the problem in a matter-of-fact way, and his clear presentation should find favor with both physician and layman.

R. W. HALL.

**NOTICE.**—All business communications should be addressed to The Psychoanalytic Review, 3617 Tenth Street, N. W., Washington, D. C.

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